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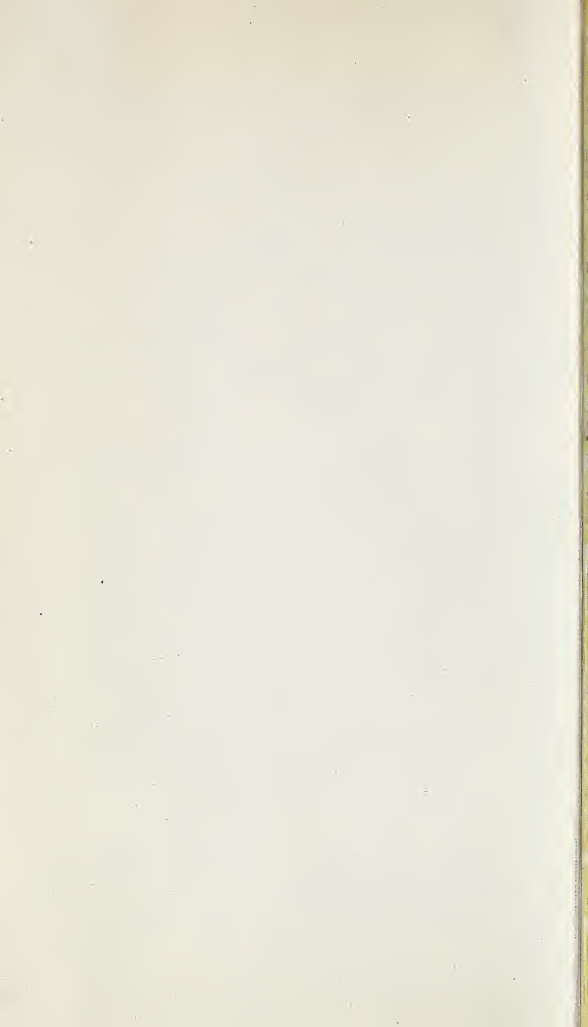
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NEW SERIES, No. 13.

THE  
ANNUAL MONITOR

FOR 1855.

OR  
OBITUARY

OF THE  
MEMBERS OF THE SOCIETY OF FRIENDS

In Great Britain and Ireland,

FOR THE YEAR 1854.

LONDON:

SOLD BY W. AND F. G. CASH, (SUCCESSORS TO C. GILPIN,)  
BULL, HUNTON AND CO., DARTON AND CO., AND E. MARSH:  
WILLIAM SIMPSON, AND GEORGE HOPE, YORK.

1854.



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PREFACE.

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THE Editors have again to express their sense of the kindness of their friends in rendering such efficient aid in collecting the information required for this work; they gratefully appreciate, also, the large supply of valuable materials for the memorials, or biographical sketches which accompany the Obituary. In dealing with these, they have afresh felt the delicacy and difficulty of their interesting task, and the very small ability to execute it rightly. They are encouraged, nevertheless, in the belief that, like its predecessors, the present little volume contains no inconsiderable amount of food for thought and serious reflection; and presents some points of deep interest to a Christian Community like ours, the members of which are so intimately connected, and so much known to each other.

The number of deaths reported this year is unusually large; and if, in the healthy exercise of some of our best feelings, we are called upon thankfully to rejoice on behalf of many who have "finished their course with joy," these simple records are not the less suggestive of sympathy for the bereaved family circle, and of mourning on account of the Church's loss, by the removal of those who, in their day, were "valiant for the truth" as it is in Jesus.

Perhaps not one of the least interesting features of the present number of the Annual Monitor, is the little group of individuals who joined our religious Society on the ground of conviction, of whom it makes honourable mention. Whilst we are not disposed to measure by the number of such additions to our ranks, the extent of the influence and spread of our Christian principles, they bring before us, in an instructive point of view, the practical working of those principles upon persons moving in very different spheres of life, and of an interesting variety of mental constitution. The result, we venture to believe, is of an encouraging kind, and ought to animate us to increased faithfulness in our Christian calling, and more entire devotedness to the service of our Lord and Saviour, in that portion of his Church to which it is our privilege to belong.

# THE ANNUAL MONITOR.

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## OBITUARY.

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	Age.	Time of Decease.
CATHERINE PHILLIPS ABBOTT, <i>Liskeard.</i> Wife of Samuel Abbott.	59	3mo. 18 1854
MARY ALEXANDER, <i>Fulford,</i> <i>near York.</i>	71	4mo. 21 1854
ANNA ALLEN, <i>Dunmow.</i> Widow of Joseph Allen.	80	12mo. 11 1853
WILLIAM J. ALLISON, <i>Bury</i> <i>St. Edmunds.</i>	29	7mo. 12 1854
AARON ASHBY, <i>Mitcham.</i>	44	8mo. 30 1854
WILLIAM ASHMAN, <i>Claverham</i>	61	10mo. 22 1853
RICHARD ATKINSON, <i>Man-</i> <i>chester.</i> An Elder.	77	6mo. 16 1854
MARGARET BACKHOUSE, <i>West Hendon, Sunderland.</i> Wife of Thomas James Backhouse.	35	3mo. 27 1854

ANN BALLANS, *Brigg*. 77 8mo. 20 1854

Widow of William Ballans.

ROBERT BARCLAY, *Knotts Green, Leyton*. 66 10mo. 28 1853

*Green, Leyton*.

RACHEL BARKER, *Hands- 79 6mo. 1 1854*

*worth Woodhouse*. Widow of William Barker.

SAMUEL BARNARD, *Keighley*. 64 5mo. 6 1854

WILLIAM BARNES, *Birmingham*. 69 12mo. 5 1853

*ham*.

RACHEL ANN BARRETT, 1 12mo. 10 1853

*Camberwell*. Daughter of Richard and Rachel Barrett.

SUSANNA BARRETT, *Little 79 4mo. 23 1854*

*Coggeshall*. Widow of Isaac Barrett.

MARY ANN BARROW, *Kirk- 62 8mo. 19 1854*

*dale, Liverpool*. Wife of Joseph Barrow.

JANE BAYNES, *North Shields*. 35 8mo. 12 1854

Daughter of George Baynes.

MARTHA BEAUMONT, *Ufford*, 63 12mo. 29 1853

*Woodbridge*. Wife of John Beaumont.

JANE BELL, *Belfast*. 23 7mo. 14 1854

Wife of Elias Hughes Bell.

HENRY BINNS, *Liscard Vale*, 41 11mo. 17 1853

*Liverpool*.

WILLIAM BINNS, Jun., *Sal- 6 8mo. 29 1854*

*ford*. Son of William and Lucy Binns.



SAMUEL JOWITT BIRCHALL, 65. 1mo. 8 1854  
*Leeds.*

JAMES BIRKETT, *Wyersdale.* 83 5mo. 18 1854

EDWARD SWAN BISHOPP, 67 7mo. 15 1854  
*Leigh.*

ANN BLAKEY, *Bainbridge.* 61 10mo. 14 1853  
 Wife of William Blakey.

HENRY BLENKINSOP, *London.* 66 4mo. 27 1854

SOPHIA BOTTOMLEY, *Birmingham.* 9 3mo. 24 1854  
 Daughter of John and Sophia Bottomley.

JOHN BOWDEN, *Liskeard.* 75 3mo. 14 1854

SAMUEL BOWLY, Jun., 15 5mo. 21 1854  
*Gloucester.* Son of Samuel and Jane Bowly.

ELIZA ANN BOWRON, *Bishopwearmouth.* 21 10mo. 30 1853  
 Daughter of John Bowron, Jun.

LUCY BRACHER, *Wincanton.* 30 1mo. 12 1854

SUSAN BRACHER, *Wincanton.* 25 7mo. 22 1854  
 Daughters of James and Susan Bracher.

HERBERT BRADY, *Stockton-upon-Tees.* 4 1mo. 2 1854  
 Son of Alfred and Ann Brady.

JOHN BRAMALL, *Handsworth Woodhouse.* 85 12mo. 16 1853

JOHN BREWIN, *Cirencester.* 79 2mo. 16 1854

He was beloved by a large number of his contemporaries. His kind, affable, and sympathizing disposition, generally gained for him the esteem

and affection of those within the circle of his acquaintance. Till within a few years of the close of life, he seldom made much allusion to his religious feelings. Then he said, that though the world knew it not, it had been his practice through life to devote a portion of the day to communion with his God.

In the station of "overseer," he exercised that Christian forbearance and discretion which made his counsel acceptable, and opened the way for the reception of any admonition he had to extend, in the same kindly spirit in which it was given. Humility and charity were prominent traits in his character.

A short time before his death, he said to one of his sons, "Though I *speak* to you on trade, naturally feeling anxious that you should do well in it, yet this does *not* weigh on my mind,—it does not occupy my thoughts, which dwell upon the certain future, soon to be entered upon. I feel no abounding joy in the prospect, yet my mind is perfectly easy. There is no cloud in my way to the heavenly mansion."

"Peace with God, through Jesus Christ our Lord," was, there is good ground to believe, the blessed experience of the dear deceased.

CAROLINE AMELIA BRIGGS, 1 12mo. 12 1853  
*York.*

LYDIA BRIGGS, *York.* 3 12mo. 22 1853

Daughters of John and Caroline Briggs.

EDWARD BRIGGS, *Maidstone.* 82 8mo. 21 1854

JACOB BROSTER, *Sheffield.* 78 7mo. 28 1854

ELIZABETH BROUGHTON, 71 4mo. 6 1854  
*Ross.*

DANIEL BROWN, *Luton.* 85 5mo. 27 1854  
 An Elder.

The christian consistency of this dear friend, throughout a long life, has left a sweet impression on the minds of those who knew him intimately. By example rather than by precept, he taught instructive lessons to all around, walking in the fear of the Lord, and pursuing the path of life with a meek and quiet spirit.

For many years he laboured under severe bodily affliction, which was borne with much patience, though of such a nature as greatly to interfere with his enjoyment of social intercourse, and the participation with his friends in some of their religious privileges; but whenever ability permitted, he regularly and diligently attended our meetings, both for worship and discipline, and faithfully encouraged his family in doing so, striving to promote in others, a due appreciation of the benefits

to be derived therefrom ; and when unable to enjoy with them these seasons of spiritual refreshment, he still manifested, in different ways, his unabated interest. Sometimes he would say, "How I should like to go!" not in a murmuring spirit, but rather as conveying his sense of the value of public worship ; or, occasionally, as a gentle reproof to those who he feared were lukewarm in their estimation of the privilege.

From early life, he was partial to quiet pursuits ; gardening was a favourite employment, and reading occupied very many of his leisure hours. Next to the Holy Scriptures he valued the writings of Friends, and delighted to read aloud the christian experience of his fellow professors ; his countenance and voice betraying the varied emotions of his mind, as he traced them through their spiritual baptisms, outward sufferings, faithful service, or peaceful close. On some of these occasions, the Bible alone was the volume chosen ; when, with deep interest, he would dwell on the narratives of the Old and New Testament. To many evenings thus spent amid the family circle, the surviving members of it can now revert, as to seasons of peculiar pleasure and profit.

His acquaintance with the Holy Scriptures was accurate and extensive ; and when, for the last

three years of his life, age and infirmity precluded his going to meeting, the time was regularly spent in retirement and the perusal of their sacred pages. We believe that, "through faith in Christ Jesus," he had found them "able to make wise unto salvation;" and though very diffident of his own attainments, he was strengthened by the humility of his daily walk, his childlike trust in his Heavenly Father, the quietness and patience of of his spirit, to adorn the doctrine of God our Saviour.

The simple views of Christian doctrine and practice which distinguish our religious Society found in him at once an apt recipient and a fitting illustration; yet, "By the grace of God, I am what I am," seemed the appropriate utterance of his unobtrusive character. Frequently would he give a few words of counsel to his younger friends, to maintain entire the principles they professed, in that humility which should ever be the clothing of the Christian's spirit.

His latter days were passed in the same tranquil serenity which had so peculiarly characterized him through life, except that the complaint, from which he had so long suffered, became increasingly trying to him, as physical strength declined, so that in seasons of extreme weariness, he would

sometimes express a longing desire to be at rest—a hope that time here might not be much prolonged—yet he was preserved in great patience; and when at length he entered the valley of the shadow of death, he seemed to fear no evil; and as the worn thread of life was gently severed, we reverently believe his purified spirit emerged into the glorious light of an eternal day.

Such a life and such an end suggest the words of the Apostle, “Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour;” and illustrate the great truth, that “Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.”

WILLIAM CHAPMAN, *Sheffield*. 74 5mo. 10 1854  
An Elder.

MARY CHAPMAN, *Ulverstone*. 57 5mo. 19 1854  
Wife of John Chapman.

Early brought to the knowledge of the truth as it is in Jesus, and prepared to receive it in the love of it, the religious course of this humble-minded and retiring Christian, though but little known beyond the circle of her own immediate acquaintance, bore instructive evidence that her

heart was set on heavenly things ; and that, amidst the various trials and temptations of life, it was her sincere and earnest desire steadily to follow her Lord in the simple obedience of faith.

She was educated amongst the Episcopalians, and continued in profession with them till about the twentieth year of her age. At this time, she became increasingly concerned for the salvation of her soul, and, attracted by the religious zeal of the Methodists, she joined in fellowship with them for about two years. But, though she "had no cause to doubt the sincere piety" she found amongst them, and cherished with "kind regard" the remembrance of their Christian concern for her religious welfare, yet, her convictions in regard to the spirituality of true religion, and the practical requirements of the gospel, constrained her to adopt the principles of the Society of Friends, and ultimately, to unite herself in membership with them. A public meeting for worship appointed at the request of Nathan Hunt, from America, was the first Friends' meeting she attended ; but during the *silence* which prevailed for some time, in the next at which she was present, she "began to query whether or not her present moments were lost," when the convictions which were brought upon her mind, in



regard to those who "worship God in spirit and in truth," and the subsequent expression of a few words by a friend, proved a means of encouragement and help to her.

On another occasion, of a similar kind, she remarks in her memoranda, "This meeting was silent, as to vocal sound, but He who said, 'Where two or three are gathered together in my name, there am I in the midst of them,' was pleased to own us with his presence. I believe, in this meeting, my judgment was in good measure convinced, as to the propriety of sitting down in silence."

She had, however, still to pass through many conflicts in regard to her spiritual course, and though the principles of Friends "were those with which her judgment united," she greatly shrank from the cross which the open profession of them involved. About this time, she attended a public meeting for worship, held at the request of Ann Alexander, then of York, in the place where she resided. In referring to this, she remarks: "During the time we sat in silence, I felt the Lord's presence in a remarkable manner, and I was fully confirmed in my belief that I must go amongst this people." Whilst thus silently "viewing her situation in this light," A. A. rose to speak, and the occasion appears to have



been much blessed to her, so that she observes in regard to it, "This was indeed the day of the Lord to me. He did now appear in the glory of his majesty, and made the earth to tremble at his presence." Henceforward her path seemed plain, and she felt it to be her duty openly to avow her religious sentiments, by a walk in accordance therewith.

Her father had been much displeased when she united herself with the Methodists; and, in now more decidedly becoming a Friend, she anticipated much opposition from this beloved parent. "But I relied," she writes, "on the arm of the Lord, who had promised to be my strength in weakness. And, ever-blessed be the Name of the Most High who has the hearts of all men in his keeping, he was, in his infinite mercy, pleased to make my way at that time."

Contrary to her fears, her father left her at liberty to attend the meetings of Friends; and notwithstanding many difficulties and trials, in connection with the faithful support of our Christian testimonies in fully assuming the character and appearance of a consistent Friend, she was strengthened to endure the cross, and to despise the shame, and great was her peace. In alluding to this time of many sacrifices, she thus records

her feelings of gratitude : “ Ever-blessed and magnified be the Most High. He was near for my help. O what I now enjoyed of my heavenly Father’s goodness !”

She was one who, to use her own expression, had “ bought the truth,” and she felt it to be very precious. So much did she love the principles which she had been led to adopt, that she said that “ she should be under the necessity to uphold them even if no one else were of the same sentiments.” She was deeply pained when she saw among Friends those who manifested a conformity to the world and its spirit, and did not support what she believed to be the true standard of Christianity.

Of a meek and quiet spirit, it appeared to be her steady endeavour to pursue her course of humble watchfulness unto prayer in the discharge of her duty as a wife, a mother, and a Friend. The Christian principles which were her support under the various vicissitudes and deep trials which were permitted to attend her path through life, did not fail her in the prospect of exchanging this mortal scene for one of endless duration. For several months before the commencement of her last illness, she repeatedly expressed her

belief, "that she had not long to live," though she enjoyed better health than usual.

She was taken ill on the 1st of Fourth Month, 1854. A week before this, she told her husband that lately she had experienced a great want of the perceptible presence of "the Comforter," and that she had been reminded "that Christ was *forty days* in the wilderness, and did *eat nothing*." Alluding to this conversation, a few days after she became unwell, she said with tears,—“It is very different now; I am so abundantly favoured. I cannot refrain from tears of joy, that I should be so much favoured above my deserts; and whether I recover or not, I shall have to remember this particular time of comfort. I have felt Satan chained down in such a manner as I never witnessed before.” The following morning she again adverted to the great comfort with which she had been favoured, and added, “I feel myself so unworthy.” She spoke with much calmness of the prospect of her decease, and gave instructions respecting it. In allusion to her not being brought up in the Society of Friends, she said,—“I have *bought* the truth, but have not *sold* it. I have been too much like Martha: yet I have endeavoured to keep within the *inner* court. If

this had not been the case, I should not have received the comfort I have witnessed."

On the morning of the 11th, after a Psalm had been read, she remarked that last night her end appeared very near ; but added, in looking at the probability of continuing a little longer, " I feel fully resigned to leave it to the Lord to order as he sees best."

On the 13th, a remarkably precious solemnity was felt during a time of silent waiting in her chamber. She referred to the words of our blessed Saviour, that " he would manifest himself to his disciples;" and spoke of the enjoyment which had been granted her of his presence, adding, " if the foretaste be so precious, what will the fulness be?" She said that her comfort had been so uninterrupted, since her illness commenced, that not a cloud had been permitted to come over her mind.

Though, when in health, her time was unavoidably much occupied with her domestic cares, she was remarkably diligent in reading the Bible, and in meditating on its precious contents. She adverted to this, and observed, that of late she had read but little in any other book, and spoke of the transcendent comfort she had derived from *this* ; adding, that however busy she had been, she made

it her *daily practice* to seek for private retirement and communion with her Maker, and that if this had not been the case, she should probably not have enjoyed so much of his comfortable presence, now that she was so unwell ; “ but,” she added, “ it is no merit of mine,—it is all of mercy.”

After a time of fresh searching of heart, during which she was brought to have a very clear view of the purity required as a preparation for heaven, she expressed her desire to be sent down again and again to Siloam, that every defilement might be washed away ; she gratefully acknowledged the favour of having the mind preserved in calmness and comfort, and evinced her continued trust in a Saviour’s love, by repeating the lines—

“ Rock of Ages, cleft for me,  
Let me hide myself in Thee,” &c.

On the 30th, she referred to the sacrifices it had cost her to take up the profession of a Friend, but added, “ they have been made up to me a thousand-fold.” When, a few days after, her mind had been less favoured with the “ abundance of joy,” and the enemy was permitted again to buffet her, she remarked that these changes were not unexpected to her ; and on the 3rd of Fifth Month, she said in reference to them, “ Last night I had a tossing time, both of mind and body.

The enemy has had his chain lengthened, but I saw that his power was limited."

Fifth Month, 10th. When in great pain, she expressed her desire that patience might be granted. On her husband telling her that he believed she would be favoured with strength according to her need; she replied,—“ I feel that I am not forsaken;—support is underneath.”

Speaking, at one time, of the needful work of the entire sanctification of the soul, and the conflicts she had had with the enemy, she remarked, that now he appeared to have no power over her, nor even to shew himself; and gratefully added, “ I seem to be ready to fall into the arms of my Saviour.” Referring, at another time, to the deep trials and exercises she had had to pass through, she said that they had been most beneficial to her, and exclaimed,—

“ For *all* I bless Thee,—  
*Most* for the *severe*.”

A few days after, a change being observed on her countenance, a friend enquired of her, if she still felt Jesus precious. She opened her eyes, and emphatically said, “ O yes, as precious as ever!—increasingly so ! ”

During the few remaining days of her life, her strength appeared much exhausted; but the

broken sentences she was distinctly heard to utter, clearly indicated a mind prepared for the "end that was near;" and one of her last expressions had reference to that "city which has no need of the sun, neither of the moon to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof."

ALICE CHIPCHASE, *Cotter-* 54 12mo. 15 1853  
*stone.* Wife of John Chipchase.

Her parents were members of the Episcopal Church, and it was not until the twenty-fourth year of her age, that she became a member of the Society of Friends.

She has left an account of her early exercises nearly as follows: "My dear mother died when I was about nine years of age. I felt the loss very much, and was frequently thoughtful about myself, being thus early deprived of her care, and not knowing how I should be provided for. That passage was brought to my recollection, 'a Father of the fatherless and a judge of the widow is God in his holy habitation;' but I thought that this did not apply to my case, as I was not fatherless; however it was shewn me that it equally applied to the motherless, and then I was comforted."

"When about seventeen years old, I was offered a situation in the family of Isaac Stephenson,



near Stockton, and consulted a female acquaintance on the subject. After remarking that situations in the families of Friends were mostly comfortable, she added, 'I do not know how to advise you; may the Lord be your adviser!' This led me to desire that, if it was right for me to go, it might be clearly shown me. One night after I retired to rest, I thought on the calling of Samuel, and heard a voice saying to me, 'Go, and I will be with thee.' This was in 1817."

"The exemplary deportment of my master, and his religious communications, when the family were assembled to hear the scriptures read, and at other times, were the means of gradually inclining me toward the Society of Friends; but I continued for some time to attend the national worship, although I saw it to be my duty to go to Friends' meetings. I was dissatisfied with many things in the national worship; particularly with the restlessness which pervaded it, there being a continual change from one thing to another, as well as of the priest's garments, so that there seemed to be no time for serious reflection. Yet I was reluctant to give up my attendance, and frequently wept both in going and returning. The last time I was there, I went under much exercise of mind and afterwards rejoiced that I



had yielded to attend the meetings of Friends. After this I underwent great conflict, seeing that my gracious Lord required of me to bear a testimony, by dress, address, manners, life and conversation, to the simplicity and purity of the Gospel, according to the manner of the consistent members of the Society of Friends. Some years after, I applied for membership, which I had long been desirous of doing, but I wished that if it was right for me so to do, some one might mention the subject to me. This was permitted to be the case. I then made application and felt resigned as to the result, thinking that I had done my part in the matter, and left the issue to the Lord. My request was complied with. This was in the year 1830."

She was married to John Chipchase in 1831. He then resided at Stockton, but they removed in 1833 to Cotherstone, where they brought up a large family.

Alice Chipchase was a devoted mother, caring for the health and comfort of her children, and solemnly exhorting them to fear the Lord in their youth, to read the scriptures, and to be much in religious meditation and prayer; and she was not only diligent in the right ordering of her own

household, but in personal attention to the poor around her.

She enjoyed good health for many years, but it began to give way in the spring of 1853. During the summer she was, however, able to enjoy her children's company, while at home from school, &c., and she not only attended as heretofore to their comfort, but gave them much good counsel. In the autumn she became very ill, and often suffered very much, but her serenity and cheerfulness were striking and very cheering to her friends, being, as they believed, the result of a well grounded hope of everlasting life through Jesus Christ our Lord.

Eleventh month, 1st, 1853. On one of her daughters reading to her a piece respecting Heaven, she said, "O, I often think how delightful it will be to be there, for ever and for evermore."

25th. She spoke to her children of the probable termination of her illness, and exhorted them to the duties of prayer, &c.; and the next day, while her husband was fervently supplicating, she was heard to join therein.

Eleventh month, 27th. Her husband informed her, that it was the opinion of the doctor, that she had some very serious symptoms. She received the information with perfect calmness,

remarking that she was resigned to the Lord's will, and hoped, that in his mercy, he would receive her into his kingdom. She added, "He can, if he please, restore me to health again; but I am resigned, let the result be as it may. I trust in the Lord, having no dependence on anything which I have done. I am a poor, unworthy creature."

28th. She said she hoped that, through unmerited mercy, she might be received into Heaven, if it were only within the gates. At another time she said, that the Lord Jesus was sufficient for all, and she doubted not that he would grant her patience to bear her sufferings.

Twelfth month, 5th. She said to her children, "I desire that you may be a comfort to your dear father, and be consistent members of the Society of Friends; then you will be a blessing to him and to each other." Her end soon after appearing to be near, she took leave of her family individually, expressing her desire that they might meet again in Heaven, and requesting her husband to give her up freely. Seeing them weeping, she said, "I have no tears to shed." Her husband saying, "I hope thou hast no cause," she replied, "I hope to reach Heaven, through the Lord's mercy; I know the enemy is very subtle,

but I trust I am not deceived. I do not feel that triumph of faith of which some have spoken, but I feel a humble trust in the Lord's mercy in Christ." To her two eldest daughters, she said, "If you be poor in this world, yet if you be rich in faith in Christ, all will be well with you. You may have many deep wadings and trials to pass through, but look to the Lord and he will lead you through."

After this she unexpectedly revived a little, and on the 8th, she said, "The Lord will be my portion for ever—in this world and in that which is to come."

Her illness increased again on the 11th, so that she seemed ready to depart. She had her family assembled, and said, "May the Lord bless you all;" but she once more revived, and again remarked, "I cannot speak of glorious things, but I trust that my sins are pardoned through Christ, and that the Lord will receive me into his kingdom."

Twelfth month, 12th. On the 84th Psalm being read, she said, "Bless the Lord, O my soul! and may he have mercy upon me. Pardon all my iniquities, O Lord! pardon mine iniquities, and forgive my sins, for Jesus' sake. O Lord! in thy time, admit me into thy kingdom.

14th. She said, " I think the Lord will receive me, and then I shall enter Heaven in glorious triumph: there will be glory for ever. I called you to tell you this; now I have no more to say."

Early in the morning of the fifteenth, she quietly departed without a sigh, leaving to those around, the consoling evidence, that the Lord had mercifully heard her prayer, forgiven her for Christ's sake, and taken her unto himself.

JOHN CHRISTY, *Lisburn.* 53 8mo. 8 1854

Son of James Christy.

JAMES CHURCH, *Cork.* 77 3mo. 10 1854

ELIZABETH CLARK, *Mansfield.* 56 1mo. 11 1854

WILLIAM CLARK, *Doncaster.* 70 7mo. 16 1854

RACHEL CLARKE, *Uffculme.* 90 12mo. 9 1853

RICHARD COLES, *Buckingham.* 61 11mo. 30 1853

DOROTHY COOPER, *Sheffield.* 76 8mo. 22 1854

Widow of Thomas Cooper.

JOSEPH COOPER, *Gildersome.* 62 12mo. 14 1853

CHARLES JOHN MAYOR COR-

NISH, *Redruth.* 5 12mo. 6 1853

Son of Charles Cornish.

GEORGE CRANSTONE, *Ware.* 71 9mo. 20 1854

JAMES CROSBY, *Holme, near Burton.* 64 11mo. 20 1853

LUCY CROSLAND, *Bradford*. 15 10mo. 19 1853

Daughter of Robert Crosland.

FANNY CROSS, *Banbury*. 45 10mo. 2 1853

Wife of Jeremiah Cross.

WILLIAM CROUCH, *Falmouth*. 86 1mo. 18 1854

An Elder.

CATHERINE SOPHIA CROWLEY, 27 1mo. 13 1854

*Croydon*. Wife of Alfred Crowley.

RACHEL CUDWORTH, *Burley*, 70 5mo. 17 1854

*near Leeds*. Wife of John Cudworth.

This dear friend was peculiarly distinguished by a self-forgetting devotion to the happiness and wants of others, accompanied by a delicate and tender regard and sympathy for their feelings, and a kindliness of manner and purpose, that found its way to the hearts of those to whom her attentions were directed.

Her mother dying when she was in her eighteenth year, she was left with the superintendence of her father's household, and the care of a large family of brothers and sisters, to the younger of whom she almost assumed the place of a second mother.

Thus entering early upon duties requiring much thought for others, she was placed by circumstances in a situation in which her character could amply develop itself; and in a long life of useful-

ness, she continued the same affectionate care towards those of her relatives and friends who she thought stood in need of it.

But it was not only in the family circle that her sympathies were exercised. She took an active part in various public charities, in which female aid is of service; and also in private acts of charity, and visits to the poor. The Bible Society and Schools claimed a considerable share of her attention. For the former, besides other services, she, about twenty years, visited and collected in a low district of the town, which few would have wished, and many would hardly have dared, to undertake. The simplicity and unsuspecting nature of her character rendered her the less fearful; and she remarked that she went in faith, trying to do good, and was favoured never to experience insult or injury.

For seven years she acceptably filled the office of overseer in our society; and it is believed that her kindly ministrations amongst the poor will long be remembered with affectionate regard.

In looking over her correspondence addressed to a near relative, it is interesting to observe, that nearly every letter contains some direction, or has some reference to acts of kindness or charity.



Although exhibiting to the view of others a life of great usefulness and purity, yet our dear friend entertained a very humble opinion of herself. It was a common expression with her, that she was "a poor, good-for-nothing creature;" and frequently, after returning from meetings, she has remarked, that she had looked round on all the friends, and thought that there was no one there who had been so great a sinner as herself. She indeed placed no confidence in her good works, but rested all her hopes of that peace which we humbly trust she now enjoys, on the unmerited mercy of God in Christ Jesus.

She was of a retiring and naturally rather shy disposition, and not given to much expression of her religious feelings in ordinary conversation; yet it was sufficiently obvious what was the clothing of her mind, and those who were in her confidence had good reason to believe, that she walked in humble but close communion with God, and saw in her a spirit ripening for a blessed immortality.

The Bible was her daily and frequent companion; and the most vivid recollections of her, in connection with her household, are those which picture her as she sat in her quiet window, reading the sacred volume.



Her illness was a decay of nature, in some degree hastened by anxiety and exertion. Her powers had been failing for a year or two before her death, and she gradually wasted away, without any decided disease.

Although the lives of some may have afforded more striking incidents to record, of words or deeds, it is instructive to reflect how this dear friend laboured quietly but continuously, and entered into rest at last, worn out in body, but in spirit not wearied with well-doing.

JAMES CURTIS, *Alton*. 75 11mo. 16 1853

MARIA LOUISA DARBY, 40 5mo. 23 1854

*Coalbrookdale*. Daughter of Richard and Maria Darby.

WILLIAM DARTON, *Islington*. 74 7mo. 28 1854

BETSY DAVIS, *Aldersham*, 75 10mo. 10 1853

*Sedbergh*. Widow of Samuel Davis.

THOMAS DAVIS, *Bedminster*. 48 4mo. 21 1854

ELIZABETH DAWES, *Stoke* 54 9mo. 16 1854

*Newington*.

PRISCILLA DAY, *Saffron* 76 4mo. 13 1854

*Walden*.

LUCY DICKINSON, *Coalbrook-* 47 6mo. 17 1854

*dale*. Wife of Joseph Dickinson.

MARTHA DICKINSON, *Shef-* 74 9mo. 12 1854

*field*.

FRANCES ANN DICKINSON, 31 10mo. 2 1854  
*Egremont, Liverpool.*

RALPH DIXON, *Staindrop.* 68 3mo. 20 1854  
An Elder.

From memoranda left behind, this dear friend seems to have been early visited by the convictions of the Holy Spirit. His father had married out of our Society, but his mother was a serious woman. Speaking of her, he says,—“ One day (it is amongst the earliest of my recollections) she addressed me very seriously; and, among other cautions, warned me against using improper language. It immediately occurred to me that I had once offended in this respect, and convictions seized me so strongly, that I was almost frantic with grief. Seeing my distress of mind, she kneeled down and supplicated the throne of grace on my behalf; after which, my feelings subsided. I was not more than four years of age at this time, but my infant years did not exempt me from the temptations of the enemy of souls. When six years of age, I was accused of a fault which, though guilty, I denied; but I had no sooner uttered the falsehood than a dark cloud came over my mind, and I felt awfully condemned. I relate these circumstances to shew, that the Almighty does not leave himself without

a witness, even in the hearts of children, condemning the evil and approving the good."

He seems to have suffered much in his boyhood from evil communications. His parents, from reverses in business, were much reduced in their circumstances, and in order to lessen their expenses, bound him apprentice to a shoe-maker in his native village of Staindrop, when he was only twelve years of age. He says, "the morals of my master's workmen were very loose indeed, and although they were often changed, yet, with the exception of one man, who only remained in the shop a few days, I do not recollect, during the whole of my apprenticeship, one serious person being amongst them. I am sorry to say, I was too ready a learner in this school of vice and immorality; and though followed by an accusing conscience, yet I turned a deaf ear to its admonitions. I well remember, about this period of my life, being brought into very great distress at my awfully lost condition. I passed a sleepless night, and resolved in future, to live more circumspectly; but these resolutions, being made in my own strength, were soon forgotten, and I plunged again into folly."

At the expiration of his apprenticeship, he visited Leeds for improvement in his business;

but trade being greatly depressed in consequence of the war, he found great difficulty in obtaining regular employment. Speaking of this period of his life, he says, "The war with France at this time was very hot, and the government was forming an 'army of reserve,' and to induce young men to join it, were offering large bounties. My fellow-traveller and myself, being under great discouragement, owing to the difficulty of obtaining work, determined to enlist. We had no sooner put our resolution into effect, than I became very much distressed at the rash act which I had committed; but finding I could not retrace my steps, I determined to make the best of my new situation."

He afterwards volunteered into the 31st regiment of foot for regular service. He states in the narrative, "It was very evident that this 'army of reserve,' and 'army of defence,' as they were called, were nothing more than decoys, into which, under the expectation of not having to leave their native country, young men were induced to enlist; and afterwards either tempted by bounties, or forced by ill usage, to volunteer into the regular service."

The 31st regiment was sent into Ireland. During his sojourn in this island, he married the

daughter of a soldier—the dear friend who yet survives him. They had not been long married before they sailed from the Cove of Cork for actual service in Spain and Portugal, and landed at Lisbon. The soldiers' wives being found a great encumbrance, were all sent back to England. The 31st soon joined the army under Sir Arthur Wellesley, and met the French at Talavera. A most sanguinary battle ensued, in which our dear friend was severely wounded; a bullet having passed through his left shoulder, and one through the middle finger of his right hand; his cap was either shot from his head or lost off, and a bullet passed through his haversack. Although he was able to walk, yet, in consequence of the great loss of blood, it was with difficulty he got from the battle-field to the hospital at Lisbon. A few days after his arrival, the wound in his shoulder mortified, and the medical men considered his case hopeless; but a gracious Providence had better things in store for him. To the great surprise of all, the mortified part sloughed out, bringing away with it splinters of bone, after which, the wound so far healed as to enable him to undertake the voyage back to his native country. Twelve months after his arrival, he was discharged an out-pensioner of Chelsea hospital, with one

shilling per day ; and returned, with his wife and infant son, to his native village, to the great pleasure of his parents especially of his dear mother, who loved him most tenderly, and whose petitions at a throne of grace for his preservation had been many and fervent. For the maintenance of himself and family, he turned his attention again to shoe-making ; but in consequence of the weakness of his wounded shoulder, the loss of a finger, and want of practice, he only made poor wages, which compelled him to work long hours to make up deficiencies. Finding his health giving way under such close application, he opened a little shop for the sale of provisions and drugs, which he gradually extended, and which soon required his undivided attention. His sufferings in the army had so undermined his constitution, that he seldom enjoyed good health, and repeated attacks of hemorrhage from the lungs rendered him an infirm man for the rest of his life.

But to return to his own simple narrative. " Soon after I had settled down in my native village, my mind took a serious turn, and I was pretty punctual in attending a place of worship of some kind. My youngest and surviving brother had joined the Methodists, and often preached amongst them. He was a schoolmaster, and

being very intelligent, it was pleasant to me to have his company. One day he gave me an outline of a sermon he had just preached from the text, 'The wicked shall be turned into hell, and all the nations that forget God.' The words of the text took great hold on my mind, and I saw that although I was not outwardly wicked, I was among those that were forgetting God. My convictions gradually deepened, but I was not brought to that state of distress which some experience, and I often sorrowed because I thought I was not sufficiently sorrowful. One First-day, feeling my mind more than usually burdened, I retired to a private place, and kneeling down, opened my Bible, when this passage caught my eye: 'What God hath cleansed, that call not thou common or unclean.' The cloud dispersed, and my contrite heart was favoured to feel a measure of peace.

"About this time I joined the Methodists. My wife, becoming serious, joined them a little after. I attended class-meetings regularly, but with them I was very much dissatisfied; finding that some gave evasive answers to the interrogations of their leader, and others made an ostentatious display of their experience; errors into which I was insensibly falling myself. I was zealous in attending



prayer-meetings, and prayed with my family morning and evening. About this time I had a little book put into my hands, called, 'A Guide to True Peace, or, How to attain Inward and Spiritual Prayer:' from perusing which I was led to see, what I had often felt, that my lifeless performances only tended to poverty of spirit, and came under the condemnation of 'vain repetitions,' against which the blessed Redeemer warned his followers. My mind was now turned to the Society of Friends. I read several of their books; and, a minister of their persuasion holding a public meeting at Staindrop, I attended it. The opportunity was a very favoured one; and doctrinal points were so far explained to my satisfaction, that I said in my heart—'This people shall be my people, and their God my God.'

I soon left the Methodist society, and became a regular attender of Friends' meetings, both First-days and week-days. The more I examined their principles, the more congenial they appeared to my own mind and feelings, and in accordance with the Scriptures of truth. I had nothing but love to the Methodists. The greatest trial was the displeasure of my brother. My wife continued to attend the Methodists' meetings, and I did what I could to promote her doing so; but getting uneasy



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with many of their ceremonies, without any persuasion of mine, she left them, and attended the meetings of Friends. I found it required of me, if I wished to be faithful to what I felt in my own mind to be in accordance with truth, to adopt the address and dress of Friends; the latter cost me no sacrifice, but to use the plain language was a great mortification. My views respecting war were now changed, and my pension became a subject of serious consideration, as it stood in the way of my being received into membership. I could not, however, see my way clear to give it up. I had to appear before a magistrate half-yearly, and swear before him that I was the person mentioned in the instructions given me from Chelsea hospital, before I could obtain my pension. This brought me into a very strait place, for I was fully convinced that the taking of an oath was contrary to the command of our Saviour. I therefore determined, the next time I appeared before a magistrate, to offer him my affirmation. The magistrate who generally signed my affidavits was a clergyman. On the road to his house, a distance of four miles, I was much cast down, and earnest were my cries to the Lord, that he would give me strength to be faithful. On my arrival at his house, I offered him my affirmation, which

he accepted, and took no offence, either at my hat or plain language. I returned home, thankful in having thus far succeeded. My pension still burdened my mind ; but in reading Sewel's history of Friends, I found William Penn had received from James II. a large tract of land, partly in lieu of wages due to his father, Admiral Penn. I looked upon this as a parallel case, and thought I had just as much right to my pension as William Penn had to receive his father's wages for warfare. But the unflattering witness in my own breast showed me, that if I would be faithful to this unerring guide, I must make the sacrifice. Friends were very tender over me, seldom mentioning the subject, believing, no doubt, that in time, faith would gain the victory.

“ My appearing before the collector of excise, dressed as a Friend, and with my hat on, to receive my pension, appeared strange, no doubt, to many. On one occasion, an exciseman came towards me in a hasty manner, intending to take off my hat ; but another officer who knew me, said, ‘ Let him alone, he is a Quaker.’ He immediately replied, ‘ If he is a Quaker, what business has he with a pension ?’ I keenly felt this rebuke, and it was indeed a word in season. I now saw more clearly the inconsistency between

my profession and practice, besides depriving myself and family of many religious privileges. I began to be more in earnest in a matter of such great importance. Taking a walk one day in the fields, with a heavy burden upon my mind, I earnestly besought the Lord to show me, in some particular way, his will in respect to my pension, and I would obey it. In great condescension to my weakness, he answered my prayer; for, a day or two afterwards, Jonathan and Hannah Backhouse came to our week-day meeting very unexpectedly, having been with us only a few days before; and what they had to say, the one in testimony and the other in supplication, was in such a remarkable manner applicable to my case, that I could no longer doubt."

About this time he addressed the following letter to the Duke of Wellington:

" To the Duke of Wellington.

" Respected friend.—I was formerly a soldier in the 31st regiment of foot; but, in consequence of wounds which I received at the battle of Talavera, (namely, shot through the left shoulder and wounded in the right hand,) was discharged with a pension of one shilling per day, which I have received ever since. But having

been long convinced that all war is antichristian, I have felt at times uneasy under a persuasion that the receiving of a pension was inconsistent with that belief; besides, being a burden to the public in these times of distress, I have often felt painfully. So that, notwithstanding I have a large family to maintain, and not in any great circumstances, I have found it my duty to resign again into the hands of government the pension which was kindly given me, and for which I return thanks.

“Next to Divine Providence, my thanks are due to thee, O Duke! for the great care that was taken of the sick and wounded in the Peninsula, otherwise my life could not have been preserved; a grateful remembrance of which, with the foregoing reason, is the cause of my taking the great liberty of troubling thee with this letter. Desiring thy present and everlasting welfare, I remain,

“Thy friend—RALPH DIXON.

“STAINDROP, *County of Durham*,

“6mo. 27, 1830.”

To this letter he received the following reply:

“Royal Hospital, Chelsea, 27th July, 1830.

“To Ralph Dixon.

“I laid before the lords and other commissioners of this hospital, at their late meeting, your

Letter of the 1st instant, addressed to the Duke of Wellington, which has been referred to this department ; when their lordships, upon considering the same, directed me to acquaint you, that so long as you may think proper to discontinue to transmit the usual quarterly affidavits, no pension can be issued on your account ; but in consideration of your wife and family, their lordships have desired that, in the event of your making application for your pension at any future period, the same is to be paid to you as heretofore.

“ RICHARD NEAVE,

“ STAINDROP,                      “ Secretary and Registrar.

“ *Durham.*”

He thus continues, —“ I had no sooner given up my pension, than the enemy of souls was permitted to come in like a flood, and lead me to query the correctness of Friends’ principles. Thus every inch of the ground was disputed. In this tried state of mind, with desires for right direction, I took the Bible in one hand and Barclay’s Apology in the other ; and after careful and prayerful investigation, I was favoured again to see and believe that the views of Friends were the principles of Christianity, and in accordance with the Scriptures of truth. After passing through

this fiery ordeal, I made application to Darlington Monthly Meeting, for my wife, six children, and myself, to be received into membership. We met the committee appointed to visit us in the meeting-house at Staindrop. The opportunity was to me a highly favoured one. The Monthly Meeting kindly acceded to our wishes.

“ Fresh trials now awaited me. To purchase the premises in which I was carrying on my business, I had borrowed a sum of money, which I was paying off by instalments. By repaying it too rapidly, I had crippled myself for capital in my business. I had lost my pension, and £20 being required for the admission of two of my children at Ackworth School, besides their outfit and travelling expenses, led me to fear I should not be able to meet my pecuniary engagements. In order to lessen the expenses of my journey to Ackworth, I concluded to take my children by waggon to York; but on making inquiry at the office of the owner, I was informed they did not take passengers. It was intimated to me, by one of the men, that if I walked a little way out of the town, the waggoner would take us up on the road. I did not feel satisfied to act in this underhand way. At our week-day meeting, the enemy suggested to me that I was too particular, and



that there could be no great harm in my going with the waggon. After a little struggle, truth prevailed, and I determined to go by coach. A holy calm spread over me, and my mind became peaceful the remainder of the meeting. A few minutes after, a kind friend called and put £10 into my hands towards sending my children to Ackworth. I could not look upon this in any other light than the interposition of a kind Providence."

The narrative, from which the above is chiefly taken, was written a few years before his death, at the request of one of his dearest friends. It is to be regretted that he did not bring it down to a later period of his life. After he was received into membership, those that knew him best can testify that, as he grew in years, he grew in grace; his feelings, once too sensitive, became remarkably calm and peaceful. The following lines from his own pen were doubtless descriptive of them:

"As deeper—deeper still—the river grows,  
More calm, serene, and peacefully it flows;  
But loudly, and more loudly still, it roars,  
As shallower runs the stream upon the shores:  
Thus man, as deepened in grace, doth grow,  
More quiet and profound his peace doth flow."

His increasing bodily infirmities very much deprived him of the pleasure of assembling with his

Friends to transact the business of the church at Quarterly and Monthly Meetings. When his health permitted, he was very regular in attending those for worship, both on first and week-days, and his serious deportment therein evinced the deep exercise of his soul before the Lord. He sometimes alluded to them, though generally held in silence, as highly favoured seasons, and times of spiritual refreshment to him.

He was not unfrequently called upon to explain to others the principles and peculiarities of Friends—a work for which he was peculiarly qualified; and it was instructive to hear how clearly he proved them in accordance with Scripture, and generally satisfied the inquirer of their soundness. He used to say, “it is easy to convince; but the cross,—the narrow, self-denying path, is the great stumbling-stone.”

He loved to peruse the sacred page, alluring his children to the practice, by narrating to them the most striking parts of Scripture history. Very precious is the remembrance of some of the daily Scripture readings. The heavenly wing of Ancient Goodness was sometimes so remarkably spread over the family that all were in tears.

He had, for some time, a depository for Friends' tracts in his shop, and used to lend them out to



any of his customers who wished to be informed of our views. From an account which he kept, it appears that, for a long time, a large number were put in circulation in this way. At one time, he established a drapery business in connection with his provision and drug trade ; but having to recommend to others articles of apparel which he could not allow his own children to wear, was such a burden to his tender conscience, that he gave it up. After advising with his friends, and obtaining their approval of his plans, he erected a small steam corn mill, which gave additional and profitable employment to his numerous family. Lest he should fail in performing his pecuniary engagements, he was very particular in inspecting the state of his affairs. That his annual savings should increase, notwithstanding the loss of his pension, made his heart overflow with gratitude to his Heavenly Father. The assurance which had been given him that he should be able to bring up his family without it, was strikingly realized ; for his youngest son finished his apprenticeship about the time of his father's death.

The poor always found in him a kind and sympathizing friend ; and to the utmost of his ability he administered to their wants. His skill in medicine often enabled him, from his own little

stock of drugs, to alleviate their bodily sufferings. His neighbours frequently sought his advice when difficulties and perplexities overtook them, and on the bed of sickness he often directed them to the only source of help.

The following memorandum, written on the 41st anniversary of the day on which he was wounded, was found in his pocket book.

“Seventh month, 28th, 1850. Forty-one years to-day since I was wounded at the battle of Talavera. What a mercy that I was not then cut off! Although utterly unworthy, truly I may say, the Lord was my salvation. He covered my head in the day of battle. Notwithstanding the many hardships and troubles I have since passed through, goodness and mercy have followed me all the days of my life. To-morrow, if all be well, my wife and I intend setting out for Ayton, and it is not without some degree of pleasure that I look forward to our visit. Yet I am not without solicitude for those we leave behind. It will be forty-two years to-morrow since we were married—one year and a day from the time of our marriage to the day on which I was wounded.”

The lingering illness and death of several of his children had a chastening effect upon his spirit. He felt these bereavements keenly; yet it

was instructive to those around him, to witness the Christian fortitude with which he bore them. He believed that in inscrutable wisdom they had been taken whilst in comparative innocence; and firm was his belief, that through the redeeming love and mercy of God, in Christ Jesus, they were in a better and happier world.

He had for many years been afflicted with a cough; and in the spring of the present year, he was seized with an influenza cold, which very much prostrated his strength. His breathing became laborious, and he felt the end rapidly approaching. The accuser of the brethren was again permitted to come in like a flood; but He who had brought him through so many perils, enabled him again to triumph.

He addressed his family individually as opportunities occurred, giving them suitable admonition, and committing them to the Lord. To one of his sons, who arrived a few hours before his death, he said, "I have had to come down very low, but I have not been forsaken; my sufferings have been great, but I have desired patience, and it has been mercifully granted. Blessed be His holy Name, 'He giveth to all men liberally and upbraideth not,'" raising his voice, and looking at his son with great earnestness, he reiterated, "No

upbraiding." All his family were now around him, and it was evident to them that life was fast ebbing. He was perfectly sensible, and took leave of an invalid daughter who addressed him very sweetly. Her desire that he might have a short and easy passage was remarkably granted. All was now peace and serenity. His breathing became gradually shorter, and in a few minutes, without a sigh, or the least appearance of suffering, his purified spirit took its flight, doubtless to join the Church triumphant in Heaven, and swell the ranks of those "who have come out of much tribulation, and have washed their robes and made them white in the blood of the Lamb."

DAVID DOCKRAY, *Toxteth Park, Liverpool.* 75 11mo. 24 1853

ANN DOGGETT, *Brixton.* 78 12mo. 3 1853  
Widow of Frederick Doggett.

WILLIAM DOUBLEDAY, *Great Coggeshall.* 76 3mo. 25 1854  
An Elder.

MARY DOUBLEDAY, *Coggeshall.* 10 6mo. 7 1854  
Daughter of William and Maria Doubleday.

MARY DOYLE, *Tullow.* 75 1mo. 30 1854  
Widow of Joseph Doyle.

MARY DREWETT, *Kingston.* 78 6mo. 17 1854  
Wife of Thomas Drewett.

REBECCA DRURY, <i>Fleetwood</i> .	72	6mo.	16	1854
Widow of Joseph Drury.				
JOHN DYSON, <i>Leeds</i> .	91	1mo.	4	1854
WILLIAM DYSON, <i>Leeds</i> .	60	3mo.	5	1854
Son of John Dyson.				
EBENEZER EDEY, <i>Liskeard</i> .	73	11mo.	29	1853
ANN EDWARDS, <i>Hapton</i> .	76	4mo.	12	1854
Wife of Thomas Edwards.				
MARY EGGLESTONE, <i>Manchester</i> .	62	9mo.	23	1854
WILLIAM ELGAR, <i>Folkstone</i> .	83	4mo.	6	1854
WILLIAM ENGLISH, <i>Ballinderry</i> .	77	3mo.	22	1854
SARAH ENOCH, <i>Birmingham</i> .	72	10mo.	15	1853
JOSHUA EVES, <i>Rathgar, near Dublin</i> .	31	9mo.	7	1854
ELLEN FARDON, <i>Reading</i> .	20	4mo.	10	1854
Daughter of John and Mary Fardon.				
MARIA FARDON, <i>Tredington</i> .	58	6mo.	8	1854
JOSEPH HARVEY FARRAND, <i>Folkstone</i> .	69	7mo.	2	1854
HANNAH FARRAR, <i>Bradford</i> .	86	8mo.	12	1854
Widow of John Farrar.				
ALICE FELLOWS, <i>Manchester</i> .	70	12mo.	15	1853
Widow of Thomas Fellows.				
REBECCA FENNEL, <i>Clonmel</i> .	40	12mo.	20	1853
Daughter of Joshua W. Fennell.				

DOROTHY FERGUSON, *Preston* 81 4mo. 29 1854

An Elder. Widow of William Ferguson.

MARIA FERRIS, *Bristol*. 65 4mo. 24 1854

Wife of Thomas Ferris.

ANNA FRANCES FORD, *Leeds*. 11 8mo. 9 1854

Daughter of Robert Lawson and Hannah Ford.

WILLIAM FORSTER, *Norwich*. 69 1mo. 27 1854

A Minister. This beloved Friend died at the house of Samuel Low, near the Holston River, East Tennessee, North America, and was interred in Friends' burial ground, at Friendsville, in the compass of Newbury Meeting.

It is not thought desirable here to anticipate the memorial of a life so full of natural and truly Christian endowments, so rich in the genuine fruits of the Spirit—dedicated so early, so humbly, so faithfully, and so long to the service of God in the gospel of his dear Son, our Lord and Saviour Jesus Christ. It is not often that we see in the disciple *so much* of his LORD. For him “to live was Christ,” and “to die is gain.”

ANNA PETERS FOX, *Falmouth*. 57 2mo. 24 1854

Wife of Joseph Fox.

GEORGE PHILLIP FOX, 64 10mo. 2 1854

*Falmouth*.

CHARLOTTE FOX, *Brighton*. 51 2mo. 25 1854

Daughter of Edward and Mary Fox.

- CHARLES FRYER, *Croydon*. 46 3mo. 15 1854  
A Minister.
- SARAH GILLETT, *Southport*. 84 3mo. 4 1854
- ROBERT SPENCE GILPIN, 30 10mo. 19 1853  
*Newcastle-on-Tyne*. Son of James Gilpin.
- MARY GOPSILL, *Hertford*. 68 9mo. 18 1854  
Wife of Thomas Gopsill.
- ISABELLA GOTT, *Bradford*. 72 11mo. 23 1853  
Widow of John Gott.
- ELIZABETH GLENNY, *Aberdeen*. 76 8mo. 4 1854  
Widow of James Glenny.
- WILLIAM GOOUCH, *Waterford*. 78 1mo. 31 1854
- ELIZABETH GOOUCH, *Waterford*. 71 5mo. 18 1854  
Widow of William Goouch.
- THOMAS GRAY, *Wandsworth*. 46 10mo. 4 1853
- SARAH JANE GREENFIELD, 8 3mo. 15 1854  
*Nailsea*. Daughter of Edward and Lydia Greenfield.
- HENRY GREENWOOD, *Todmor-den*. 60 3mo. 4 1854
- SARAH GREENWOOD, *Chelmsford*. 74 5mo. 16 1854  
Wife of John Greenwood.
- ANN GRIMES, *Ampthill*. 88 9mo. 17 1854  
Widow of Daniel Grimes.
- HANNAH GUMERSAL, *Islington*. 49 3mo. 18 1854



MARY HALL, *Bolton-le-Sands*, 68 2mo. 21 1854  
near *Lancaster*. Wife of James Hall.

DEBORAH HALLAM, *Bristol*. 77 1mo. 29 1854

JAMES HARBERT, *Wooburn* 73 7mo. 25 1854  
*Sands*.

JANE HARKER, *Cowgill*, 78 4mo. 22 1854  
*Sedbergh*. Widow of Thomas Harker.

MARY HARLEY, *Glasgow*. 77 8mo. 12 1854  
Widow of Alexander Harley.

JOSEPH OWEN HARRIS, 70 3mo. 25 1854  
*Walthamstow*.

MARTHA HARRISON, *Preston*. 84 2mo. 23 1854  
Widow of Thomas Harrison.

HANNAH HATCHER, *Marn-* 76 6mo. 11 1854  
*hull*. A Minister. Widow of Edmund Hatcher.

ABIGAIL HAUGHTON, *Ferns*. 50 6mo. 13 1854  
Wife of Joseph Haughton.

In recording the death of this dear Friend, we believe it right not to omit briefly relating her experience of the love and mercy of her Heavenly Father during her illness, which commenced in Twelfth month, with what was thought to be a severe cold ; but when medical advice was taken, it was pronounced by the physicians to be disease of the heart. She was informed of this, and for some time underwent much conflict of spirit in the view of her own unworthiness and short-com-



ings ; but seeking earnestly for divine help and forgiveness, she was favoured to receive it. To a friend, who was with her a month before her decease, she said, " I have not glorified Him when in health as I ought to have done ; may I be permitted to do so in my death." Her desire was mercifully granted, being for the last four weeks of her life mostly engaged, when awake, in thanksgiving, prayer, and praise ; and her prospects from this time seemed unclouded, saying to the same friend, " It seems as if the enemy was not permitted to buffet me ; when awaking from even an uneasy sleep some comforting portion of Scripture, or a sweet hymn comes into my mind, and no unpleasant thought." She often prayed for patience to bear all the Lord saw meet to lay upon her ; and desired her children and attendants to tell her of it, if she said a murmuring or impatient word ; adding, " The Lord hath dealt very gently with me, not laying more on me than I am enabled to bear." On awaking from a quiet sleep, she said, " It seemed as if I had been in Heaven, O ! happy, happy ! I have a hope that, through the love and mercy of my dear Redeemer, I shall be accepted, O ! peace, sweet peace !" She suffered much from extreme weakness, at times ; but said, " What is it when compared with the suf-

ferings of our dear Saviour?" At one time, she impressively said, "I know that my Redeemer liveth, and because he liveth, I live also." At another time: "I hope, as long as I am able to articulate, it is no harm to say a word in gloryfying the Lord Almighty; rather let the cord that binds me here be broken, than that I should dishonour thy Name, thou great Being." She took leave of her children, saying she would bid them farewell, as she might not be able to speak after a while: "Farewell in the Lord, dear children, I hope he will be with you, but that all depends on yourselves, as you desire to follow Him and walk in His paths. I hope you will always be careful to relieve the wants of the poor and distressed, especially the sick; I can feel for them, they are often in want of little comforts." She gave and wrote little messages of love and counsel to the members of her own family and others; and having resigned her dear husband and children to the care of her Heavenly Father, her mind became exercised on behalf of the Society; and, to the friend before-mentioned, she said one morning, "I have been much concerned all last night respecting the members of our Society; I know what a poor unworthy creature I am, but it seems laid upon me to leave a few

lines of caution to them." She was then unable to write, but dictated the address subjoined :

" Ferns, Sixth month, 1st, 1854.

" Being favoured to feel released from all earthly care, my mind has been very solemnly and unexpectedly impressed for the welfare of our religious Society wherever scattered, fearing many of its members spend too much of their time and thoughts in trying how they may add hundreds to hundreds, field to field, and house to house ; which, while some have coveted after, they have pierced themselves through with many sorrows. We are tenderly invited to seek first the kingdom of God and his righteousness, and are assured, if we do that, all things necessary will be added.

" I have felt a tender concern for the precious children, members of our Society, considering what great care is taken of their persons, which frequently has the effect of drawing their minds from humility : the humble the Lord teacheth of His ways. I desire for our dear young friends that they may endeavour to live in the fear of the Lord, attend meetings as much as is in their power, and, while there, reverently seek for divine help, that they may be profitable opportunities to them ; that they diligently read the Holy Scriptures,

‘ which are able to make wise unto salvation, through faith which is in Christ Jesus.’ I desire that they may read the writings of early Friends, who freely gave up their lives, in loathsome prisons, in support of our testimonies, which have been upheld by their faithful followers for more than two hundred years, but are too lightly valued by many of our members of the present day.

“ These lines have been penned during a time of extreme weakness, at the desire of one who feels herself as a brand plucked from the burning, but who is comforted by the Saviour’s gracious assurance, that there is joy in heaven over the sinner that repenteth.

In much love to all, farewell, dear friends ; sincerely desiring your growth in that which is truly good,—I am your affectionate friend,

ABIGAIL HAUGHTON.”

She was granted a gentle and easy dismissal from the tenement of clay ; and we reverently believe her prepared and purified spirit was permitted to enter into the joy of her Lord.

LUCINDA HAUGHTON, *Cork*. 57 11mo. 13 1853

Daughter of Isaac Haughton.

HANNAH HAWGOOD, *Wands-* 54 3mo. 21 1854  
*worth*.

SARAH HAWLEY, *Nottingham*. 46 9mo. 7 1854

MARY HAYDON, *Sibford* 83 5mo. 15 1854  
*Gower.* Widow of John Haydon.

ELEANOR HEDLEY, *Dar-* 79 11mo. 26 1853  
*lington.*

HANNAH HENDERSON, 45

With her husband Alexander Henderson, not  
 a member, and their children :

ALEXANDER HENDERSON, 12

MARY HENDERSON, 10

MARGARET P. HENDERSON, 8

GEORGE HENDERSON, 7

Embarked at Liverpool on the 19th of First  
 month, 1854, in the ship "Tayleur," bound for  
 Melbourne, Australia. On the 21st, the vessel  
 was totally wrecked, off the coast of Ireland, and,  
 there is no doubt, they all perished.

MARY HENSON, *Croydon.* 84 1mo. 29 1854

JOHN HEPPENSTALL, *Shef-* 33 9mo. 20 1854  
*field.* Son of John and Hannah Heppenstall.

PHILIP HESELTON, *Great* 63 8mo. 22 1854  
*Ayton.*

JOHN HICKS, *Bardfield.* 75 9mo. 14 1854

MARTHA MARIA HILL, 22 2mo. 6 1854  
*Plaistow.*

MARY HINCHCLIFFE, *Hud-* 60 5mo. 14 1854  
*dersfield.* Wife of Joseph Hinchcliffe.

AMY ANN HINTON, *Plymouth.* 62 1mo. 8 1854

REBECCA HOBSON, *Grange*. 87 5mo. 17 1854  
Widow of Lawrence Hobson.

MARGARET HODGKINSON, 40 6mo. 24 1854  
*West Haughton*. Daughter of James Hodgkinson.

ELIZABETH HOLMES, *Bradford*. 72 2mo. 18 1854  
Widow of Joseph Holmes.

DEBORAH HOOPER, *Alton*. 72 3mo. 28 1854  
Widow of John Hooper.

SOLOMON HOOWE, *Edenderry*. 67 3mo. 29 1854

THOMAS HOOWE, *Edenderry*. 73 5mo. 24 1854

SAMUEL HOPE, *West Haughton*. 71 1mo. 18 1854

HANNAH HORNIMAN, *Dalston*. 13 6mo. 1 1854  
Daughter of John and Ann Horniman.

RICHARD HOWE, *Bristol*. 70 11mo. 10 1853

SARAH HUNT, *Liverpool*. 70 11mo. 7 1853

MARIA HUNT, *Alveston*. 72 12mo. 17 1853  
Wife of William Hunt.

SIMON HUNTER, *Height*. 32 6mo. 25 1854  
Son of James Hunter.

ROBERT HUNTLEY, *Balmain, Sydney, N.S.W.* 67 11mo. 26 1853

ANNA HUTCHINSON, *Bishop Auckland*. 67 12mo. 22 1853  
A Minister.

Though, in another form, already familiar to many friends, it may not be undesirable to the

readers of the Annual Monitor, to have preserved in its pages, a brief memorial of this dear friend.

She was the daughter of James and Sarah Hutchinson, of Richmond, in Yorkshire; she was born there the 9th of First month, 1787, and trained up in the attendance of the worship of the Episcopal Church, of which her parents were members. She gratefully recurred, in after life, to her mother's watchful care; but of this she was deprived by death, before she had attained her twelfth year. Thus left more to her own disposal, she readily entered into the follies incident to youth; and although shortly after the loss of her mother, again seriously affected by the decease of a younger sister, no permanently good impression appears to have been made. The love of unprofitable reading, and the seductive attractions of the card-table, had strong hold upon her; and in these practices she continued, until the illness of another sister induced the family to refrain from much intercourse with general society; this seclusion, however, operated unfavourably upon Anna's nervous system. She had not yet found the comfort of true faith in Christ, and yielded to a morbid sensitiveness, which subsequently caused her much suffering.

The happy death of her sister awakened in her



breast desires to be in readiness for a like solemn change ; but again the attractions of the world drew her into its vortex, and, after her twenty-first year, she plunged still more deeply into its follies, though sensible that the amusements of time could never yield solid satisfaction. She saw some who made a high religious profession, indulge freely in these things, and was tempted to believe that they would not bring her into condemnation : under such sanction, she frequented the ball-room and the theatre for several years, until it pleased the Lord to visit her with serious illness. Upon recovery from this sickness, she was constrained to exclaim, “ Let me take heed to my ways, that I fall not into temptation ; but live even as if in the fear of the Lord.”

Her father died in 1814. This event, and the decided piety of her eldest sister, became a blessing to her. Confined to the house from delicate health, the visits of a pious friend, amongst her numerous acquaintance, helped to deepen the serious impressions of her solitary hours. She began to read the Holy Scriptures diligently, at length attended a Wesleyan place of worship, and became fully awakened to a sense of her eternal interests.

Being brought in humble faith to Christ her Saviour, our dear friend was now enabled to con-



fess Him before men. She declined card parties, and "My music also," she writes, "and unprofitable reading were discontinued, the tide of my views, thoughts, and actions, being directed into a new channel ; at morning, at evening, at noon, I was led to pray to my Heavenly Father in secret—to crave his forgiveness, and to know I was accepted for his dear Son's sake ; and, how great is his mercy to them that fear Him ! He was pleased to hear the petition offered in his Son's name."

The very face of the earth seemed changed, and she rejoiced, though not unaccompanied with many close searchings of heart.

In the year 1817 she united herself to the Wesleyan Methodists, and shortly after came to reside in Darlington : here she was introduced to a few individuals who, though united to that body, met together for the purpose of silent waiting upon the Lord ; they also occasionally attended the meetings of Friends, feeling their spiritual strength renewed herein ; and eventually, several of them became valued members of our religious Society. About this time, at an overflowing meeting, while listening under a window to the ministry of our late dear friend Nathan Hunt, her soul appears to have been remarkably baptized of

the Spirit, and a clear manifestation granted her that she must join herself to this people. To leave the connexion in which she had lived and laboured was a great trial, and she did not make haste, but continued to meet the class of which she was "leader," and instruct the young, attending prayer-meetings, &c. ; but she says, " The axe was laid to the root of self-activity, and the pruning-knife was removing some excrescences which weakened my strength."

A few extracts from her private memoranda will throw some light upon the character of her mental exercises and feelings, at this interesting stage of her religious course.

" January 6th, 1821. My way of late hath been in the desert, for my path hath been obstructed by briars and thistles ; many noxious weeds have impeded my progress ; but yet, in some degree, my shoes have been found to be of iron and brass. May I more than ever take heed to my steps, so that they are ordered aright ! May I have power to keep my eye fixed upon the ' bright and morning star,' for ' light is sown for the righteous, and joy for the upright in heart' ; truly I desire to wait upon my God, for from him cometh my salvation."

" January 9th. Truly I go mourning all the

day long, the Lord's hand is heavy upon me ; but I feel and know that it is for my good. I think my day of humiliation is now fully come, for my tongue is dumb within my mouth, and I am silent before my God. Oh ! that I may more than ever submit to the righteous will of Him who willeth my present and eternal happiness. May help come from on high, for Jesus Christ's sake ! ”

“ January 29th. My gracious Lord hath not left me, no, he hath not left me to myself, and I would not only be thankful, but truly thankful, for his mercies and favours to me an unworthy being. Whilst waiting upon my God, in the silence of the flesh, I had a gracious manifestation from on high, and was overpowered under a sense of what I experienced. This was evidently in reference to the will of my God concerning me, as to my preaching the Gospel of his son Jesus Christ ; for I had such a view of where, and among whom, it would be, as to make it very clear to my mind. Gracious and holy Father, I desire patiently to wait all the days of my appointed time, till my change come. Help me so to do, for thy mercy's sake ; Amen and amen ! It appears evident to me, that it doth please my Heavenly Father to make a way that I may escape thereby. I believe that I shall

have to pass over from the Methodists to the Friends."

"March 15th. How highly do I prize the teaching of the Holy Spirit of our God; and what the Lord applies in that way, how valuable it is how it strengthens the soul; how it confirms the wavering mind; and how gently does it convince that God is Lord of all. For who can teach as He teacheth, who can speak as the Lord speaketh. It is the Lord alone, by whom all the families of the earth are blessed; when he uttereth his voice the earth melteth: we bow before him, and confess that he is Lord of all! Heavenly Parent lead me in a plain path; direct my feet so that my steps do not slide. Keep me in the narrow way, lead me to thy holy hill; let me scale the mount, and behold by faith, Him whom, unseen by mortal eye, I love!"

"March 21st. Subject to manifold temptations, O my Heavenly Father! I think then that thou hast made me to feel my great unworthiness; and I do lament over myself, because I cannot love thee more, and serve thee better! I have felt it good to weep on account of my present state, and have been much blessed in bowing before my God. O my God! save an unworthy creature who putteth her whole trust in Thee."

ish but to know Thy will. I want to be thine. Help me then with thy Holy Spirit, and give me more of thy Heavenly grace, so that I may glorify thy name in all things. I do love the dear people called Friends, my soul is knit to them, and I enjoy a unity of spirit with many of them, beyond the power of language to convey. Bless them, O my Father ! for Christ's sake."

At length, through patient submission to the power of the Lord, her way was made plain and comparatively easy. Her parting interview with the minister, whose services she had attended, was an affecting one ; he endeavoured to dissuade her from her purpose ; and, when she ventured to hint at what might be her vocation amongst Friends, offered, as an inducement to her to remain with them, that their chapels should be free to her to speak in them ; and they parted under truly Christian feelings.

From the period at which we have now arrived, Anna Hutchinson, and a dear sister who resided with her, became increasingly settled in the conviction of the rectitude of our religious principles. Upon the death of a brother, about this time, she remarks, " My not assuming a mourning dress, opened a way for further faithfulness. I now perceived that a pure language was required of

me, and I yielded to him whom I professed to call Lord and Master." In the spring of 1822 she was admitted a member amongst us. "Thus," she writes, "I found myself one of another people, and this by the good hand of Him, whose language, upon my leaving the Methodists, was 'Ye have compassed this mountain long enough.'" In 1823 our dear friend first appeared in the ministry. Referring to this period, she remarks "I returned from meeting relieved; the confirmation thus granted by my Heavenly Father was truly the lifting up of my head in renewed faith and I could thank my God and take courage." From the diary she has left, our belief is confirmed in the persuasion that she continued to grow in grace, and in the service of her Lord.

In 1826 she writes, "I am more than ever convinced of the excellency of silence; the Lord does, in a peculiar way, communicate himself in those times, beyond what I ever experienced when with those who offered multiplied offerings." Again, she writes, "What cause have I to be humbled, on account of the honour lately put upon me by the dear people among whom I am! Truly it was unexpected by me; and I see myself to be wholly unworthy to be acknowledged by them, as a minister of Christ Jesus. May my

gracious God continue his holy aid! May I never seek the honour that comes from man, but that which comes from himself! May my eye and heart be single unto the Shepherd and Bishop of souls! viewing HIM, in all my offerings, and the best interests of the people, that his name may be as ointment poured forth! I do feel great unity with the living in our Israel, and am thankful and happy with my allotment in the militant church. Prepare me, fully, O my God! for the church triumphant above."

"Reeth, Sixth month, 19th, 1831. I am fully satisfied in having united myself to the Society of Friends. I am moreover very thankful in having been called to do so, though I have indeed passed through much in consequence, having had to part, as it were, with all things, that I might win Christ, and stand accepted in the Divine sight." Afterwards, "My rejoicing is of mercy; the mercy of God in Christ Jesus to us-ward. This is a good ground of hope, yea, of faith in Him whose testimony is sure. My unworthiness, my sinfulness, vanishes before the face of a reconciled Father, the precious blood of whose beloved Son cleanseth from all sin."

"Eighth month, 5th, 1836. I feel to enjoy peace with God, and am at peace with all my fellow



mortals, for which I am thankful, as it is a continual feast to be thus favoured. My means of assisting others are circumscribed, or it is in my heart to do many things. But cannot I profit by fully submitting in this respect to the Divine will? Help me, Gracious God! to say, as to this and all things, 'Thy will only be done!'

Our beloved friend for a short time resided at Beverley, and afterwards at Reeth,—but in 1837 she removed with her sister, to Bishop Auckland, within the compass of Darlington Monthly Meeting. Her memoranda instructively indicate her motives and feelings in connexion with this change of residence.

"Reeth, First month, 31st, 1837. My mind has been attracted to Bishop Auckland. Whilst in meeting last first-day, how was I drawn to the little flock there."

"Second month, 23rd. Auckland, as a place for us to go to is brought a little nearer in prospect."

"Third month, 19th. I believe our going hence will be in the will of our Heavenly Father, and therefore I dare not turn aside from it. My heart is full and my eyes suffused with tears, while I think upon the way that has been cast up for me. Surely goodness and mercy have followed me.

May I live unto the Lord my God! Although we are now accounted by many as a people not desired,—as a people scattered and peeled—yet I am truly thankful that I have a name and place among the Society of Friends, and only desire to come nearer and nearer to the Truth professed by them.”

“Bishop Auckland, Eleventh month, 5th. We arrived here yesterday. Though through indisposition of the frail tabernacle I was not so alive in feelings of gratitude to my Heavenly Father as I ought to have been, I trust, that through the intercession of my Saviour Jesus Christ, all will be blotted out that has appeared against me.”

For nearly the last twenty years previous to her death, she continued to reside at Bishop Auckland. During this period, the frequent and lively exercise of her ministry, her Christian exertions in distributing the Holy Scriptures and in the cause of temperance, with her truly exemplary life, greatly endeared her to those amongst whom she moved. In visiting the poor, attending to their outward wants, and ministering spiritual instruction, she appeared to have at once a peculiar calling and delight; and, whilst thus occupied, to commune occasionally with some lowly followers of the same Lord, she felt to be promotive of her

own spiritual growth. In private life, the cheerfulness which pervaded her spirit, whilst her conversation might be truly said to be in Heaven, was a refreshing evidence that she served a good Master ; and his praise was frequently upon her lips.

Her health for many years had been delicate, often very precarious ; and for a few weeks before her death, she had to endure much bodily suffering, but was mercifully supported, and enabled to glorify God even in the fires. She once remarked, “ It will not be laid to my charge that, through infirmity, I am often unable to command my attention. Oh, no ! I have been tenderly dealt with in my passage through time. I cannot say, ‘ All thy waves and thy billows have gone over me ;’ for very pitiful has my Heavenly Father been to me in my spiritual progress, unworthy, deeply unworthy, as I feel myself to be. Through the grace which abounds in Christ Jesus, I am enabled not to be afraid, and assuredly to believe that it is good for me to be afflicted ; and that, though very unworthy, I shall through Christ, be accepted.” She often exclaimed, “ Happy to go, willing to stay, the Lord’s time.” Again, “ I have had as much satisfaction and comfort in the religion of Jesus Christ as any one could have been favoured with ; and the peace of God, through believing, at the

ast crowns all. I am thankful for a name and a place among a living people, and continue to the end in saying, 'This people shall be my people and their God my God.' "

The following morning early, the time of her departure appeared to be drawing on, and she requested that her eldest sister might be called (the sister who was the means of first directing her steps into the narrow way). She affectionately embraced both her sisters, and manifested much love for her faithful attendant. She exclaimed, 'Happy, happy, happy!' quoted the text, 'Where I am there shall my servant be,'—and frequently repeated the name of Jesus. After closing her eyes she once more opened them and said, "Farewell all!" The breathing then became gradually shorter and shorter, and she most quietly and peacefully passed into the presence of her Lord.

EDWARD JACKSON, *Garstang*. 1 1mo. 17 1854

Son of Joseph and Lucy Jackson.

CAROLINE AMELIA JACKSON, 7 2mo. 26 1854

*York*.

SARAH MARIA JACKSON, 11 9mo. 29 1854

*York*. Daughters of Charles and Hannah Jackson.

THOMAS JACKSON, *Edenderry*. 83 3mo. 26 1854

HANNAH JACKSON, *East Looe*. 83 4mo. 7 1854  
Widow of Eliphaz Jackson.

MARY JACKSON, *Calderbridge*. 75 7mo. 11 1854  
Widow of Richard Jackson.

ALEXANDER JESUP, *Wood-bridge*. 77 9mo. 29 1854

ELIZABETH IMPEY, *Chelmsford*. 33 8mo. 20 1854  
Wife of William Impey.

WILLIAM JOHNSON, *Newington, Surrey*. 75 9mo. 22 1854

SARAH JONES, *Burford*. 83 6mo. 27 1854  
Widow of William Jones.

JOSHUA KELSALL, *Wyersdale* 73 9mo. 25 1854  
An Elder.

He lived in a district thinly peopled, and not very fertile, in which the inhabitants mostly follow a pastoral life, and the facilities for obtaining a suitable education, either for Friends or others, are very small. In addition to the care of his farm, our dear friend, for about thirty-six years, devoted a portion of his time to the conducting of a school near the meeting-house in Wyersdale, to the satisfaction of his friends. He was a man of a meek and quiet spirit, and very unobtrusive. Though not perhaps possessed of many talents, those which were committed to his charge were usefully employed, and his removal is a great loss

to the Friends of his own meeting, and the neighbourhood. His illness was short; but through the Saviour's love, the peaceful serenity of his mind appeared to evidence that he "came to his grave in a full age, like as a shock of corn cometh in in his season."

JOHN KERR, *Grange*. 60 7mo. 22 1854

ESTHER RICHARDSON KING, 28 11mo. 13 1853

*Birkenhead*. Wife of Henry King.

SARAH KING, *Brighouse*. 77 1mo. 8 1854

Widow of John King.

ALICE KING, *Rochdale*. 32 1mo. 9 1854

Wife of James King.

HULDAH KING, *Rochdale*. 1 2mo. 6 1854

Daughter of James and Alice King.

RACHEL KING, *Rochdale*. 77 5mo. 26 1854

Widow of James King.

LYDIA KITCHING, *Leeds*. 17 4mo. 25 1854

Daughter of Joseph and Sarah Kitching.

WILLIAM KNOTT, *Edenderry*. 70 12mo. 10 1853

WILLIAM LABREY, *Manchester*. 61 3mo. 16 1854

SARAH SAUL LABREY, *Huddersfield*. 21 10mo 11 1853

Daughter of John and Rachel Labrey.

SARAH ELIZABETH LAMB, 12 1mo. 13 1854

*Hillsborough.* Daughter of Abraham and  
Susanna Lamb.

MARY LAMB, *Sibford Ferris.* 56 5mo. 21 1854  
Wife of John Lamb.

JOSEPH FISHER LEADBEATER, 12 12mo. 26 1853  
*Stradbally, Ballitore.* Son of Richard S. and  
Sarah Leadbeater.

JAMES LEES, *Huddersfield.* 22 5mo. 17 1854

ANN LEICESTER, *Egremont.* 47 12mo. 30 1853  
Wife of Mark Leicester.

RICHARD LILLWALL, 77 2mo. 25 1854  
*Tottenham.*

JAMES LLOYD, *Birmingham.* 77 11mo. 27 1853

RACHEL LLOYD, *Birmingham.* 85 5mo. 2 1854  
An Elder. Widow of Samuel Lloyd.

“The path of the just is as the shining light,  
that shineth more and more unto the perfect day.”  
Perhaps in few instances has this truth been  
more exemplified than in the experience of this  
beloved and honoured Friend; and it is encour-  
aging to believe that records like the present  
may stimulate other travellers in the pathway to  
the kingdom, and animate them, whatever may be  
their trials and difficulties, to hold fast the begin-  
ning of their confidence steadfast to the end.

Rachel Lloyd was the daughter of George and  
Deborah Braithwaite of Kendal, Friends well



esteemed for their religious experience and stability, whose pious endeavours to train up their children in the nurture and admonition of the Lord, were eminently blessed in this their eldest child. She was remarkable, from her earliest years, for a deep sense of reverence towards God, and a great fear of offending him;—indeed, she has frequently observed, that she could not remember the time when she was indifferent to the subject of religion. The record which she kept against herself exhibits ample proof of this. Though it does not appear that the enemy's assaults came to her in the form of reasonings and doubts on the important doctrines involved in the words of the apostle—"Being justified by faith, we have peace with God, through our Lord Jesus Christ"—yet, for some time, she had a humiliating sense that she had not attained to that full measure of peace and joy which her soul panted after; her extremely humble views of herself kept her living in a measure of bondage and fear,—these were, however, eventually exchanged for light and liberty.

In her twenty-third year, she was married to her late dear friend, Samuel Lloyd, and settled at Birmingham, where the remaining sixty-three years of her life were spent. In this new position,

the same decision of character, and the same scrupulous adherence to duty for which she had been conspicuous before, marked her daily course. She loved the truth as it is in Jesus, and believed that the religious views in which she had been educated were in accordance with the principles of Christianity, as set forth by our Lord and his apostles. She was faithful in her support of them, both by precept and example, in her intercourse with others.

For many years she filled the office of Elder in the Society to which she was so undeviatingly attached, and many can bear testimony to the tender solicitude which she evinced that those on whom the gift of the ministry had been bestowed, might be faithful in their divine Master's service. She was herself careful not to neglect any opportunity of meeting with her friends, both for the worship of God, and for the promotion of good order in the Church. She was frequent in her attendance of the Yearly Meeting, and records with minuteness the proceedings on those occasions. Though most of those with whom she took sweet counsel, and who partook together with her of refreshment from the presence of the Lord, are, like herself, now numbered with the dead, her references to the character and service

of some of them, are interesting and instructive. In one of these memoranda of an early date, she alludes to Elizabeth Coggeshall's taking leave of her English friends, "in the aboundings of gospel love," desiring that "grace, mercy, and peace" might be with them. "The close of that season," she observes, "was marked with heavenly favour. May the grateful sense long remain! for not according to our deserts, but according to the multitude of his mercies, has the Lord dealt with us."

In setting out for the Yearly Meeting in 1810, her affectionate heart appears to have been tried, and she remarks, "I felt rather more than usually low, though assured our dear offspring are under better protection than the kindest parental care can extend; and the Lord alone can truly bless our going out and our coming in." The Gospel services of our dear friend Stephen Grellet, during this Yearly Meeting, are often alluded to, and her remarks on returning from it are instructive. 'Reached home in safety, and found our dear circle in usual health, nothing in domestic or other matters having materially suffered through our absence; and surely it is a favour to have been thus allowed to repair to the solemn annual gathering, to be amongst some of the saints of the

Lord, to hear his name exalted, and his dealings declared; and O, that a reverent sense of the mercy vouchsafed, and my own unworthiness, may deeply humble my heart, and lead it to increased dedication and watchfulness; and that nothing may be too near or too dear to part with, so that I may win Christ, and be found in Him at last."

In 1826, many endeared names occur in the pages of her little manual. That of William Forster is noticed at different times, from the period of his early dedication in the service of his Master; and deeply did she mourn his removal from the militant church. In reference to his ministry on one occasion she remarks, that he was beautifully led to describe some of his early experience, and closed his deeply instructive communication in words to this effect: "We do not want an eloquent ministry, we do not want flowery language,—we want a baptizing ministry, a ministry that will break the hard heart, and heal the wounded one,—a ministry that will lead us to Christ, the Fountain, and leave us there."

The following is taken from her pocket-book, under date 1828. "My heart is almost dismayed under a sense of my own imperfections, on this first of the new year. In retracing some of the

mercies of the past, I ought to be bowed in humble thankfulness. My dear husband, on a religious visit to Ireland, was ill with fever, but through the favour of his Almighty Helper he was restored: I went over, and had the great comfort of attending upon him."

The next year is thus noticed: "How is my soul engaged in desire that, whatever conflicts may be permitted, they may further the work of sanctification." At the close of the same year, her sensitive mind is led to the confession that, unto her belongs "confusion of face" for shortcomings; but she adds, "O! may a compassionate Saviour graciously be pleased to uphold and assist, to look upon me in mercy."

In 1834, after allusion to some who were once conspicuous in the Society, but who no longer walked in unity therewith: "Although somewhat discouraged, I do not feel cast down below hope; O! may I be preserved from utterly falling! kept in hours of temptation, and experience some growth in grace, looking unto Jesus Christ for strength to help in time of need, and to become what he would have me to be, not so much regarding 'the things that are seen, and are temporal, as those not seen, which are eternal.'"

1842. "Slightly indisposed, and my mind tried. O! how often do I know what it is to be 'tossed and not comforted.'"

Seventh month, 3rd. "The anniversary of my birth-day. I knelt, and unto the Lord I was bowed down greatly. How did I strive and lament my great weakness. Surely I do not think myself whole; I need the Great Physician's help, being almost cast down below measure. If I could know that any poor pilgrim, who was tried like myself, had got safely into the haven of rest and peace, it would encourage my drooping soul." "O! that I could find him whom my soul loveth, and be enriched with his legacy of peace. My heart is full of desire to grow in grace, and in the saving knowledge of God. O! I want to distinguish between the Saviour's voice, and that of my soul's enemy more clearly, and to live to the praise and glory of the Lord Jesus Christ."

In proportion to her value for those views of Christian truth, which she had so long held in unison with the beloved partner of her life, may be estimated her grief and the trial of her faith when her most endeared friend, and some of her children, were induced to pursue a different course; yet she firmly adhered to her own conscientious convictions of religious duty. In the



winter of 1849, she was called to resign this beloved companion; and although she was enabled to fulfil her duties with unabated promptness, yet it was evident she continually felt her bereavement.

The character of those who are worthy of double honour, cannot always be fully portrayed without the appearance of eulogy; but whilst it is desired distinctly to mark who it is that maketh them to differ, and to ascribe all real excellence to the work of His grace alone, the force and beauty of example ought not to be lost; and of our dear friend it may be truly said that, "given to hospitality," the poor, as well as the rich, were fed from her table; those she esteemed the Lord's messengers were peculiarly welcome, and the stranger found a resting-place at her gate. Her bounty was not confined to local charities, nor to claims more directly at home; it was of a diffusive character. From her fifteenth year to the close of her life, she wept and she worked for the Negro race. The last time she rode out, she went to pay some of her accustomed calls at the abodes of poverty; she was then in her usual health, and remarkably active for a person eighty-four years of age. At the close of that very day she fell, and broke the bone of her left hip. This afflictive dispensation commenced a fresh era in her life;



from being active and independent, she was rendered helpless, and obliged to rely on the assistance of others. In this season of severe trial, the fruits of the Spirit were manifested in meek submission, patience, and thankfulness for remaining favours, often contrasting her own experience with that of those less favoured than herself with outward accommodation. Most endearing was the intercourse into which these new circumstances introduced the junior members of her large family, who regarded it as their privilege to minister in any way to her comfort.

Towards the end of the Eleventh month, 1853, she was seized with an illness that greatly prostrated her strength, and she thought would "take her home." She remarked that she had been hitherto nicely helped along, and that she should be helped to the end; for help was laid on One mighty to save, and able to deliver; and that He would help all those who come unto God by him. She had now arrived at that period when faith was soon to be exchanged for sight, prayer for praise, and grace for the fruition of glory. Thinking her end was near, she said with emphasis—"I live to die; I die that I may live eternally." "Don't be distressed for me; my Saviour is near, whose own dear name is love." She spoke of the joys await-

ing her, of the eternal crown of glory, with which the sufferings of this present time were not to be compared. She remarked to her medical friend—  
“I do not see how I can do better than be left in the hands of the Lord.” She was grateful for his attentions, and on his expressing his regret that they were not more availing, she promptly said—

“The Lord he is good, His mercies are sure;  
He only afflicteth in order to cure.”

The fear of death was taken away: “I have no fear,” were words often repeated. She seemed to dwell in a heavenly atmosphere; frequent were the expressions of praise unto Him who had loved her, and washed her from her sins. Alluding on one occasion to her many blessings, but above all to the sense of the pardoning love of God in Him whose precious blood takes away every stain, she thanked her weeping attendants for their kindness, and told them not to be anxious about her: “The Lord is my Shepherd; I shall not want.”

Fifth month, 1st. She sank rapidly during the night, and was able to say little during the following day, the last she spent on earth; but her voice retained its usual affectionate sweetness, which gave a double force to her expressions. On being reminded of the Saviour's words—“Peace

I leave with you ; my peace I give unto you"—she warmly rejoined, "Peace, peace;" and when the fourteenth chapter of John was commenced, she took up the words, and finished the sentence with emphasis. During the evening, she made some sweet remarks respecting the change that awaited her in the presence of Jesus; and spoke of the faithfulness of his promises, and of the support she had experienced throughout her illness. Those present seemed treading with her the borders of that heavenly kingdom, of the joys of which she was so soon to partake; and, in some degree, to realize the happiness of being "absent from the body, and present with the Lord."

About eleven o'clock, she welcomed with much pleasure the return of a beloved son and daughter, and then appeared desirous of rest, saying, "I shall soon be asleep." Once more she was aroused by a short paroxysm of pain; then again closed her eyes in a sweet slumber, to open them no more on earth. She is now, we reverently believe, for ever with the Lord; freed from all the cares and sorrows of this mortal life, having had an entrance granted her into the everlasting kingdom of our Lord and Saviour, Jesus Christ.

ELIZABETH LONDON, *Rich-* 73 4mo. 9 1854  
*mond.* Widow of Joseph London.

MARY MALCOMSON, *Clonmel*. 84 3mo. 5 1854  
Widow of David Malcomson.

MARY MALCOMSON, *Belfast*. 17 7mo. 12 1854  
Daughter of Joseph and Rachel Malcomson.

RICHARD MALLINSON, *Manchester*. 63 11mo. 27 1853

SARAH ANN MALLINSON, 18 6mo. 19 1854  
*Melksham*. Daughter of Charles and Ann Mallinson.

WILLIAM MANLEY, *Leighton Buzzard*. 40 8mo. 18 1854

SOPHIA MARRIAGE, *Chelmsford*. 36 1mo. 31 1854  
Wife of William Marriage.

This dear friend was a bright example in the various relations of life, and was greatly endeared to those around her, by her amiable disposition and many excellent qualities. She was removed in the prime of life from a sphere of much usefulness, after a short illness; but when she found the time was fast approaching, that she must resign her beloved husband and children, with all her earthly ties, she was enabled to do so with remarkable calmness, addressing much weighty counsel to those around her; and departed this life, trusting in the redeeming love and mercy of her Saviour.

ANNAH MARRIAGE, *Chelmsford*. 55 4mo. 3 1854  
Wife of James Marriage.

SUSANNA MARRIOTT.

24 1mo. 24 1854

This dear young friend was the daughter of Wilson and Margaret Marriott, of Kendal. From childhood she possessed much mental vigour, and was early distinguished by earnestness in her pursuits. Throughout the whole of her school-days, learning was a delight to her; yet she entered with ardour into childish recreations, and had a peculiar relish for all that is interesting and lovely in nature. Fondness for animals, and an uncommon degree of horror at the idea of cruelty to them, were always prominent features in her character, and one of her last acts of charity was the distribution of little books on this subject. Naturally a child of high spirit, she was easily roused by her quick sense of injustice or unkindness; and often, though not personally involved, seemed unable to witness them without betraying feelings of indignation. On such occasions, as well as others, she was brought to know "the plague of her own heart;" but it was clearly apparent that, at an early age, she had entered on the Christian warfare, and that, for strength to maintain it, she applied to the only true Source, though slips were frequently made, yet through the grace humbly and prayerfully sought, the victory was often obtained.

The death of her beloved father, when she had nearly completed her thirteenth year, was her first great sorrow, and she felt it deeply. A few simple hymns, composed during the following year, bear sweet testimony to the serious state of her mind; and instructively evince that deep conviction of her natural sinfulness, and that tendency to keep in view the solemn realities of eternity, by which she was afterwards distinguished.

A letter received since her death, from one of her governesses, whose religious care and example she gratefully appreciated, alludes to several valuable points in her character as a school girl; specially to her "strict integrity in deed and word,—her undeviating regard to truth, and care to avoid all exaggeration." The writer does not remember to have heard her *express* much on religious subjects; but says it was evident, from her serious and thoughtful deportment at Scripture readings, and during First-day employments, that these were deeply interesting to her. A few memoranda, made whilst at school, and seen by none but herself, till after her decease, confirm the comforting belief, that though as a child she shrank from disclosing her religious feelings, and indeed, till near the close of life was reserved respecting her own experience, the work of

Divine grace, early begun in her soul, was mercifully carried forward during this period.

Second month, 23rd, 1845. "I think I have reason to hope that the good work is begun in my heart, though the one thing needful is often neglected. I have sometimes felt a delightful sense of the love of God; at such times all earthly cares seem as nothing, and I feel a fixed resolution to walk in the narrow way, whatever it may cost me. O Heavenly Father! guide my feet in the right way, even though it be through the furnace of affliction."

Fourth month, 7th. "I am fully convinced that no lasting peace of mind is to be obtained in this world, unless the heart is right with God. 'There is no peace, saith my God, to the wicked.' But I have lately had much reason to lament my great instability and variableness. The cares and engagements of a school life, choke the good seed before it has attained to any growth. Oberlin's beautiful verse—

' O God, thy heavenly grace impart,  
And fix my frail, inconstant heart:  
Henceforth my sole desire shall be,  
To dedicate myself to Thee;  
To Thee, my God, to Thee'—

may well be the language of my heart."



Fourth month, 28th. "Last night our governess requested us all to consider, before we went to sleep, whether our thoughts, deeds, and conversation, had been such as we could look back upon with pleasure. To me the review was very humiliating. In deed and conversation I think I had not far transgressed; but alas, in thought, how lamentably deficient had I been. But a small portion of the day had been given to worshipping and praising that merciful Redeemer, who has thus far been with me in my journey through life, and is, I can humbly trust, leading me on, though by slow degrees, in the right way. In the morning meeting, I suffered my thoughts to stray far from what ought to have been their subject, and when at last I tried to settle them, I found it impossible, and gave it up in despair. O, that the Lord would mercifully protect me from what was wrong in thought, word, and deed, during the coming week, and all the days of my pilgrimage."

Sixth month, 8th. "Although I have still to lament my great lukewarmness, I do hope that the work of grace is proceeding in my soul. The many glorious promises which are extended to all, even the most worthless, who are willing to partake of them, are very encouraging. Sometimes I do feel to love God from my heart; but alas, my

mind is too often engrossed with worldly things. Having thus tasted of spiritual things, if it should be my lot to relapse into my former indifference, how dreadful would be my end. Oh, that I may be preserved from resting satisfied with merely exclaiming with Balaam—‘ Let me die the death of the righteous, and let my last end be like his. Rather let me diligently endeavour to live the life of the righteous, and then I shall die his happy and glorious death. O merciful Father! strengthen and keep alive my present desires; and never, never let me sink into forgetfulness of Thee. Preserve me from envy, anger, and all the other fruits of the flesh; and in thy mercy and care, never let spiritual pride gain an ascendancy over my mind. How delightful the thought, that thou knowest the temptations to which sinful man is liable; thou knowest our frame, thou rememberest that we are dust. O holy and merciful Father! I ask thee in the name of thy beloved Son, to grant me the blessed influence of thy Spirit; to give me a deeper sense of my great and utter unworthiness, and of thy unspeakable majesty, perfection and holiness; and help me to pray from my heart. Cleanse my heart from all evil. ‘ Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.’ ”

Tenth month, 11th. "This is my sixteenth birth-day, and I am afraid I have not spent it so profitably as I had intended; owing, I believe, to my having partially omitted prayer in the morning. The preceding night we had been out rather later than usual, on a visit; so that this morning I was very sleepy, and was dressed only just in time for breakfast. I partly contented myself by resolving to make a very good use of the time of silence after reading; but when that time arrived, my thoughts had got engaged with other things, though I did pay some attention to the reading. However, I do sincerely desire, that this year of my life may be marked more than any preceding one has been, by an increasing spirituality and devotedness of mind. I earnestly hope that I may become less mindful of self, and more attentive to the comfort and happiness of those around me: also that I may lose that excessive sensibility which renders me so painfully alive to the censure and bad opinion of others; this last, I am persuaded, a selfish propensity."

With the exception of what is contained in her letters, these memoranda are nearly all the written records of her spiritual progress which have been found. Her great dread of profession, and the fear which she always had of speaking or

writing anything beyond the genuine truth, combined with a strong tendency to scrutinize motives, led her to regard religious diaries with a somewhat jealous eye ; and if in her maturer years she kept one, it has probably been destroyed.

In the summer of 1846 she left school, and several happy years were granted her amidst the endearments of home, before her health began to decline. These were not wasted in trifling pursuits ; indeed, frivolity may almost be said not to have been one of her temptations. From early childhood the private reading of the Holy Scriptures had been habitual to her ; and the sheets of manuscript she has left behind bear witness to the method and regularity with which, in her later years, she studied the sacred volume. She diligently pursued her various studies, both in the languages and general literature, and reading of a solid and improving kind had for her a constant charm, whilst her own poetic temperament prepared her peculiarly to appreciate and enjoy the beauties of good poetry. But, deeply engrossed as she certainly was, at times, by numerous intellectual pursuits, she did not neglect the practical duties of life ; and was ever ready to give her aid in schools for the poor, and other charitable

institutions, in which she felt a deep and lasting interest.

In the autumn of 1851, serious threatenings of pulmonary disease showed themselves; and, though these appeared to yield to medical treatment, her health was never entirely regained.

From the flattering nature of her malady, hope often predominated in the minds of her nearest connexions, and probably in her own, yet she frequently spoke in a way which indicated that she felt the issue to be very uncertain. Indeed, it was affecting to observe how, as she continued her wonted custom of fixing at the commencement of each month the amount of reading, study, and the lighter employment of the fingers, which she wished to accomplish within its limits,—the allotted portion of each was gradually diminished, as she calmly estimated her slowly declining strength. Far from any disposition to isolate herself, her arrangements were made so as to enable her to unite with the family circle at all times of settlement, whilst she clung to them with the most endearing affection.

Change of place and sea air were repeatedly resorted to, without producing a permanent improvement in her symptoms; and on returning home from one of these journies, in the Seventh

month, 1853, without any perceptible benefit, the trial was very keenly felt by her family; but *she* was mercifully sustained, and entered with interest into arrangements for spending the approaching winter in the south of England.

The following extract from a letter written about this time, presents a graphic description of her feelings, as portrayed in her whole demeanour. No one could be in close connexion with her, without perceiving evidences of the "daily inward renewings," to which she alludes.

"I am indeed much obliged to thee for thy truly kind letter, &c., which I received last night. The sympathy and kind interest of our friends, at all times so delightful, is particularly so in times of illness, of which it is indeed one of the peculiar privileges. I should think almost every condition has its bright side, and even illness is not an exception to the general rule: at any rate, when it is in so mild a form, and attended with so many alleviations as in my case. My sisters sometimes compare their opportunities for reading, &c., with mine, and certainly the difference is very considerable. But I deeply feel, dear —, how poor and unsatisfactory these solaces, especially the latter, (reading and study), would be in the absence of the infinitely greater comfort of knowing that the

heart is indeed reconciled to God, and that He who inflicts the chastisement, is a loving and compassionate Father who pitieth his children, and doth not afflict willingly; and who knows the exact amount of suffering necessary to detach our hearts from earthly things, and to fix them upon Him the only source of holiness and happiness. One of the beautiful texts which thou quotes, 'For our light affliction, &c.,' has been often in my thoughts, together with the preceding one, 'For this cause we faint not, but though our outward man perish, yet the inward man is renewed day by day;' and I have felt what a blessing illness may be, when accompanied by, and made the instrument of, this daily, inward renewing. O, how well worth while to suffer *anything* in this life which might be made instrumental to making us meet for an inheritance with the saints in light."

"The sense of the insufficiency of earthly things, and the longing for something better and more enduring, of which thou speaks, I can well understand, having occasionally felt it more or less since early childhood. I remember one time in particular, when I must have been a very little girl, feeling, to a really painful extent, the insufficiency of present things; but I do not recollect that this



was occasioned by any disappointment, and I think that, in general, we are almost as liable to such feelings in health and prosperity as in sorrow or illness. When most under their influence, how congenial are many texts in the Psalms, such for instance as, these two, 'As the hart panteth after the water brooks, &c.,' and, 'O, God, thou art my God, early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land where no water is;' and how thankful should we feel for the words, 'If any man thirst, let him come unto me and drink,' and 'let him that is athirst come.' And, 'whosoever will, let him take the water of life freely.'"

Accompanied by her mother, she left home for the south, and on the 1st of 10th month they took up their abode at Bonchurch in the Isle of Wight, where they were soon after joined by two of her sisters. The place, and her lodgings, proved entirely to her taste, and the novelty of surrounding objects appeared to have an exhilarating effect upon her wasted frame. For a time, her health improved; but it was not long, before her illness assumed a new and very reducing form. And it soon became evident, that the time of separation was approaching, and could not be far distant.

That the work of preparation had long been

steadily advancing in dear Susan's experience was sufficiently evident, and any degree of anxiety which could arise from the apprehension that occasional signs of improvement might perhaps prevent her from fully realizing the probable event, was removed by her calmly and sweetly remarking, in allusion to a previous conversation with her mother, that she did not know that she wished to regain strength, that it would probably be only to lose it again soon, and that in unutterable mercy a sure hope of eternal life, through the merits and mediation of her Saviour, had been given her. After referring to her feelings on a former occasion, when the moment of separation appeared to be near, she added, 'Though you are, if possible, dearer than ever, yet I now feel resigned. The pain of parting is still felt; but this, and a physical dread of what there may be to pass through at last, are the only things that weigh upon my mind.'

From this time she never appeared to entertain the idea of recovery; yet her cheerfulness rather increased than lessened. The subject of religion, as a topic, had always been interesting to her, and though she deeply felt its seriousness, she had long been accustomed to converse freely upon it; but now her reserve as to her *personal experience*

gave way, and it was most comforting, to hear from her own lips, of the rest and peace she had found in her Saviour's love. She said that, in her case, the work had been a gradual one, commencing very early ; indeed she could not remember the time when she first had feelings of anxiety about becoming fit for a future state but that they certainly existed before her mind was able fully to comprehend the way of salvation. It was evident that her heart-searching had been many and deep ; she said that her Christian course had been poor and imperfect, and she feared she had too largely indulged in intellectual pursuits. In reference to this, she expressed herself to this effect, " In an earlier stage of my illness, it was my earnest prayer, if recovery were granted, that I might live more to the glory of my Saviour, and be increasingly devoted to his service. Much as I approve of study, I determined to give it up *entirely, unless* I could keep it in full subordination to higher duties. I do feel these tastes to be subordinate now, but it is a poor thing not to have attained to it more fully when in health."

There was scarcely a fault in her past conduct, or character, however small, to which she did not regretfully allude ; but all was now peace

with God, through the sacrifice and mediation of his dear Son, and she dwelt on the unutterable mercy which, so far as the East is from the West, removes our transgressions from us, when brought rightly to cast ourselves at the foot of the cross. Thus her mind was at rest, and she was able still to relieve weeks of increasing languor by her accustomed diligence. Before leaving home, she had made some progress in preparing presents, the work of her own hands, for each member of her family circle. The last of these was finished a few days before her death, when she sweetly expressed her gratitude.

About the middle of the Twelfth month, her strength began so rapidly to decline, that her sisters, who had not yet come to Bonchurch, were sent for. She expressed in lively terms her joy in the prospect of seeing them, adding, "And now, if a month or two may be granted in which to enjoy your society, and feel that the work of sanctification is going forward, what a favour it will be ; for even after an assurance of forgiveness and acceptance has been mercifully granted, there may be need of further purification, to produce entire meetness for the Divine Presence."

During the night of the 14th she remarked that she would not change her often suffering state for one of the greatest earthly enjoyment that the fear she had often felt respecting what might yet remain of suffering, especially at the last, was much lessened, and she believed would be taken away; that the words which occurred in her afternoon reading of the Bible that day—"Fear none of those things which thou shalt suffer," and, "Be thou faithful unto death, and I will give thee a crown of life"—had been applied with much comfort to her mind.

About this time she had hours of great suffering every evening. On one of these occasions, it was remarked how patiently she had borne the illness. She quickly replied, "O, if you think me patient never say so, nor in any way praise me. I am not *naturally* humble; and now that I seem stripped of all, I feel as Charles Simeon did in his last illness—a great dread of hearing anything that can create a feeling of self-satisfaction." She often requested that her friends would not too earnestly desire that her sufferings might not be severe; she had never prayed to that effect herself, but had earnestly petitioned that the whole will of God might be wrought in her, whatever might be the sufferings involved.

The following extracts from a letter, written about this time, show the peaceful state of her mind:

“Bonchurch, Twelfth month, 27th, 1853.

\* \* \* \* “Through most unmerited mercy, and with deep thankfulness, I may say that I have a good hope, and this hope has always remained unshaken, as it must be when founded on the Rock—the all-sufficient atonement; still, in a long illness there must be moments of depression, occasioned by exhaustion and suffering, even if the latter be not very acute; and it is then pleasant to be told of the lovingkindness of our Heavenly Father, and how he will be with us to the end. \* \* We are expecting dear H. from Bradford on Fifth-day. It will be a great delight to us all to see her; but to me, who feel that the measure of my days cannot now be long, the prospect of her society feels an especial privilege. Yes, dear —, I am convinced that I shall not recover, but I feel that it is better to depart and be with Christ. I think it is very uncertain whether I shall rally sufficiently to be able to return home; but remember, dear —, if we should not meet again on earth, there is a brighter, happier land, where we may join in singing the praises of Him who hath loved us and given him-

self for us, and where our intercourse will be of an infinitely purer and more elevated kind than we could ever have attained here."

On the 4th of First month, she observed, that she must have times of entire quiet for religious retirement and prayer; on the evening of the 5th, she was particularly bright and peaceful, and very gratefully mentioned, that when thrown a little off her guard in the evening, by a trifling circumstance, and conscious of the rising of an impatient spirit, a sweet calm was suddenly spread over her mind, and it seemed as though, almost without effort on her part, she was brought back to her usual state of quiet trust—forcibly reminding her of her morning engagements, when, after asking for the continued sanctifying influences of the Holy Spirit, she had earnestly prayed that she might be kept very watchful all the day. So sweet and holy was the frame of her spirit, that to be with her seemed to be like watching a pilgrim to the very gates of Heaven.

On it being remarked one day, that she seemed weaned from this earth, the natural beauties of which she had so much enjoyed, she replied, "Yes, entirely so; but I do not trust myself to dwell much on the thought of separation from you." She emphatically assented to a remark on the



mixture and precariousness even of our purest earthly enjoyments, and sweetly added,—“It is indeed true, that

‘Earth affords no resting-place  
For spirits Heaven redeems.’”

On the 11th she wrote, in much weakness, a pencil note to a beloved friend, from which the following is an extract :

“I long to see thee and dear ——, and it is a melancholy thought that I cannot expect to meet you again on earth. But then there is the cheering and consoling hope of a happier meeting, in a land where we need fear no parting, and where we may join in eternal praises to Him who loved us and gave himself for us. The thought of thus again, and in a few years, meeting my dearest mother and our immediate family, and you who come next in my affections, is to me inexpressibly delightful ; and O ! how it softens the pain of separation.”

On the receipt of a few lines in reply to this, in which the writer took a very humble view of her own lengthened pilgrimage, dear Susan showed much emotion, and said,—“If these are her feelings, in looking back upon a life so devoted to the good of others, what must mine be, when I think of the large proportion of time which has

been devoted to self-gratification in one way or another. But if my life had been ever so devoted, it must still have been *all* of grace!" adding emphatically,—"*It is the work of my Saviour, and if a century were given me, I could not add to it.*"

On the morning of the 15th, she woke with pleasant thoughts of a dear aged aunt, of whose death she had heard the preceding evening. She said she could not mourn, it was so sweet to think she had done with earthly infirmity; and that she, too, might hope soon to experience the same blessed change. She expressed her thankfulness for waking so comfortably, and hoped it would prove a pleasant and profitable sabbath; perhaps it might be the last she should spend on earth. All through the day she appeared to be in a remarkably heavenly frame, clothed with thankfulness and praise. She spoke of the advantage she had often derived from seeking to be prepared for the important duties of the First-day of the week, and the loss she had experienced, especially in teaching her class, when other things had been allowed to prevent it; but even then, after walking to the school under feelings of distress and discouragement, she had sometimes experienced merciful help. She spoke with much humility of her services in this line of usefulness, but was thankful

at she had been so engaged ; and especially so at it had been her earnest endeavour to impress upon the minds of many children this injunction of our blessed Lord, " Watch and pray, lest ye enter into temptation." It seemed to her *now*, that it had long done, to be a very important part of religious teaching. She felt a lively interest in the welfare of the children in her class, and had been in the habit of allowing several of them to come once or twice in the week to be taught by her at home in the evening. Of their attachment to her, proofs were not wanting, especially during her illness. At the close of this peaceful day, dear S. also spoke, with much feeling, of the poor people in her tract district, and sent one or two appropriate messages. She said that the sweet, serious countenances of some of these poor women had often come vividly before her during the last few weeks, when they used to look at her though they wished her to enter into religious conversation with them ; and, though she had frequently done so, yet the fear of taking up the subject at all lightly, had perhaps too often kept her silent. Had she recovered, she believed she should have felt more openness in this respect ; and she wished her sisters to be encouraged, when pursuing the same engagement, to embrace oppor-

tunities of helping and befriending those who were thus brought under their notice. Where advice was obviously required, the presenting a suitable tract or hymn might sometimes prove a stepping-stone.

The next morning found her in the same peaceful, happy state ; and she was heard to exclaim,—“I feel my sins all forgiven, and that I am accepted through Christ ; not of works, it is all mercy !” On the morning of the 18th, dear S. was extremely weak and ill. For a while her spirits failed her ; but with some revival of strength her cheerfulness returned, and she said,—“I am quite happy again, and believe I shall enjoy your society to the end ; that sweet text presents itself—‘ Eye hath not seen,’ &c. I do not wish to be spared suffering, but that the power to bear it may be given.” During this day, and on many former occasions, she had serious and deeply interesting conversation with her sisters. To one of them she said,—“I am sure I have been no example for you to follow ; but poor and imperfect as my life has been, I can testify to the blessedness of an early surrender of the heart.” In the afternoon she alluded to her present great happiness, and the touches of ecstasy she sometimes felt in the thought of the rest before her. It was not so

uch the glory, as the purity and holiness, and the power to praise, that made her long for heaven; and she repeated the verse—

“ Then in a nobler, sweeter song,  
I'll sing thy power to save;  
When this poor lisping, stammering tongue  
Lies silent in the grave.”

She said, that at one time, in her then earthly way of thinking, she used to suppose that no communion could be more delightful than that which she enjoyed with the specially beloved sister who shared her bedroom, when they used to talk freely together after retiring to rest; but that now she saw how, in this life, sin and trouble are so mixed with everything, that it made her indeed long for the pure intercourse of Heaven. With overflowing love, she expressed, in the calmest manner, her hope as to how things would go on in the family after her death, and that the evening of her dear mother's life might be a happy one. She trusted they would still feel her near, and not shrink from speaking of her; adding, with the ray of her usual animation, “and don't call me poor Susan,” but remember how happy I shall be.”

Weak as she was, she earnestly desired to write a few lines to a much respected servant at home,

who, through her long illness, had been constantly on the watch for opportunities of contributing to her comfort. It was remarkable how dear S. seemed to summon strength for this last effort of her pencil.

“Bonchurch, First month, 20th, 1854.

“My very dear Jane,—I shall be glad if thou wilt accept the accompanying memoir of Legh Richmond, the clergyman who wrote the ‘Annals of the Poor,’ a very interesting book, which I have no doubt thou hast either read or seen.

“Feeling myself growing weaker and weaker, I am anxious to make the little effort of writing this note while I have strength for it. I feel inclined to tell thee with my own hand, what thou hast probably heard from my sisters, that I am happy, though sometimes cast down and depressed by illness. But this is only bodily weakness, which will soon be over, and for ever. I remember thy kindly saying to me, only a few days, I think, before we left home, that ‘it seemed hard to die young.’ Now, I wish thee quite to understand, that I feel it a pleasant prospect to be delivered from the cares and temptations of life, and to enter into that state of happiness and holiness, into which, deeply unworthy as I feel myself, I hope to be admitted through my Saviour’s blood.



It would be very pleasant to see thee again on earth, dear Jane ; but I look hopefully forward to meeting thee in that better country, where there will be no more sin and sorrow, and where we may for ever praise our blessed Redeemer as we cannot do now. Thou hast already experienced much sorrow ; but remember, if we endure chastening, God dealeth with us as with sons ; and that it is through much tribulation that the righteous enter the kingdom. My parting wish for thee is a life happy in the useful service of Him whose follower I trust thou art, with just enough trial to keep thee near Him ; and that then, through his all-availing atonement, thou mayest enter into the joy of thy Lord."

During this and the following day, she arranged with a considerable number of little books which she had sent for, as parting remembrances to be given after her death, should be disposed of, and after deciding to whom each should be given, she asked her sisters *then* to write in them what she stated, only leaving the date of her removal to be supplied.

On First-day morning, the 22nd, she appeared very much sunk ; but on reviving a little, she spoke sweetly of the love of her Saviour. About noon, she wished to see the inscrip-



tions in the books to be given, and as she glanced over the names of several of her school fellows and friends, touching recollections occurred of pleasant intercourse in past days. In connection with one, she said, "I do love —, she used often to go with M. and me into the box-room at Worcester, to read the Bible." Of another, "how I love her; I love them all, and feel I love everybody. If we had shrunk from getting these little remembrances, what a source of interest I should have missed; it has brought my former joys before me, reminded me pleasantly of my friends, and I also hope the books may do some good. It would have been a trial to you to do it all when I am gone." She said that, of late years especially she had felt how unsatisfactory were friendships that had not religion for their basis, and that there was too much wanting in school intimacies generally; but she believed, if some of the Worcester party were now thrown together, their friendships might be renewed on this best foundation. She felt much for young people, when she thought of all the temptations that surround their path. In the afternoon, she listened with her usual interest to the reading of the Scriptures. She saw dear R. F. in the evening, and felt comfort in the visit.

On Second-day morning, her weakness was overpowering, and she slept most of the forenoon, looking as though life was fast ebbing away. But she once more rallied, and was quite bright again. In the afternoon she particularly enjoyed the 15th chapter in "Hours of Devotion," and on her mother's re-entering the room after a short absence, she looked at her most sweetly and said, "I feel such intense love to my Heavenly Father, that surely I must be going to Him; he has long been my *reconciled* Father." Soon after, with a look of affection, she said, "Thou looks weary, dear mother; but it will please thee to hear that I sometimes have such flashes of happiness in thinking of my coming rest; you were never more dear to me, but I do not now so acutely feel the thought of leaving you, I rest so much in my Saviour's love, and have the joyful hope that we shall meet again." After this, she became very quiet, and continued so during the early part of the night; but she was mercifully supported, and sweetly considerate of the feelings of those about her, often assuring them that she was happy. On waking at eight o'clock from a comfortable sleep, great change was apparent; her utterance was considerably affected, but she was quite sensible, and asked, "Am I more poorly?" She was

answered in the affirmative, and that it was believed she would soon be for ever at rest in Jesus. She said, "Dear mother, thou art so near and dear to me," and soon after, she wished her to come close to her pillow, adding, "I only want to tell thee that I am very, very happy." These were nearly her last words, and about a quarter past eleven, her redeemed spirit was gently released, to be, as we consolingly believe, for ever with the Lord.

SAMUEL MARSH, *Stratford*. 77 1mo. 8 18

MARY MARSH, *Ashton*. 76 4mo. 18 18

Wife of James Marsh.

SAMUEL MARSHALL, *Leeds*. 22 6mo. 8 18

WILLIAM MARTIN, *Cork*. 81 12mo. 25 18

JANE MASON, *Enniscorthy*. 88 1mo. 20 18

Widow of Thomas Mason.

SARAH MAUDER, *Burford*. 61 1mo. 22 18

Daughter of Henry Mauder.

MILDRED KING MERRYWEA-

THER, *Gloucester*. 59 10mo. 24 18

Widow of John Merryweather.

FRANCES BOWYER MILLER, 68 2mo. 26 18

*Birmingham*. Wife of William Miller.

MATHEW MILNES, *Dewsbury*. 51 2mo. 5 18

ANN MINCHIN, *Hook Norton*. 74 10mo. 2 18

This meek and lowly follower of a crucified Lord has left a testimony in many hearts, to t

ality and power of that Divine grace which she loved to be all-sufficient to support under the varied circumstances of life, and through a long season of weakness and infirmity.

She appears to have been sensible, when quite a little girl, of the softening influences of Divine love, bringing her into tenderness and contrition, and constraining her to the love and fear of her God and Saviour.

The education she received while young was very limited, and her intellectual endowments were not large; but she sought and obtained those gifts of the Spirit which enabled her, by example, skillfully to preach righteousness to those around her, and to testify to the value of true, vital religion, in its influence upon the daily walk and conversation.

Her disposition was truly kind, tender, and sympathizing; and, while in the prime and vigour of life, she was the affectionate attendant upon her aged father. After his removal she was often sought by those in trouble, her christian sympathy and gentle kindness being much valued by her neighbours, and the little circle of friends to whom she was known.

During the last few years of her life, she was able to attend meetings, which she spoke of as

a great deprivation ; but there is abundant cause for believing that her spirit was often exercised before God, on behalf of herself and his church and people, and for the advancement of his glory in the earth ; and many are the seasons mentioned in her brief memoranda, in which she appears to have been favoured with refreshment from the presence of the Lord, in the solitude of her little cottage.

Some years before her death, she was persuaded to take up her abode with two nieces, and she often thankfully acknowledged how kindly and tenderly she was thus cared for. She much enjoyed reading books of a serious character. The Annual Monitor, which she had taken almost from its commencement, was looked for year by year with much interest, and its perusal often appeared to cheer and animate her. She greatly valued the calls and visits of her friends in her secluded allotment, and makes thankful mention of the encouragement conveyed to her by the communications of friends in the ministry. On one of these occasions she says:—"11th of Eighth month. S. H. and her husband, from America, were here. S. H. was led to address me very encouragingly and sweetly indeed ; but, my memory failing me so much, I forget the words, but the sense of

them I hope to retain. And O, that I may be thankful to my Heavenly Father, for sending his devoted servants from a far distant land, to speak so comfortingly to one so unworthy of Divine regard as I feel myself to be."

On completing her seventieth year, she remarks: "What a serious consideration, that so many years of my life are past! I long that I had endeavoured to be more guarded in my youthful days; but I trust all my sins will be forgiven, through the intercession of my dear Redeemer, who suffered on the cross for sinners, that we might be saved. O, this was love indeed!"

Very frequently, in her later memoranda, do we find her expressing her earnest longing for that promised rest in the presence of her God and Saviour, which she often spoke of as her "happy home." Yet did she earnestly crave for a continuance of patience. She seemed as one with her loins girded and her light burning, waiting for the Lord; and it was often felt a privilege to sit beside her. A look of meek and placid contentment, amidst much suffering, was the usual expression of her worn countenance.

A few days of increased weakness preceded her dismissal, during which she testified that peace was her portion—that hers was no dreary prospect—

“No, far otherwise.” Thus she peacefully departed, to receive, we reverently believe, the end of her faith, even the salvation of her soul.

ELIZABETH MOON, *Frome*. 75 1mo. 18 1854

JOHN MOXHAM, Jun., *Bristol*. 29 4mo. 5 1854

Died on his passage to New Zealand.

JAMES MOXHAM, *Neath*. 65 4mo. 25 1854

ELIZABETH MOXHAM, *Neath*. 65 8mo. 23 1854

Widow of James Moxham.

MARY MURRAY, *Belfast*. 52 1mo. 9 1854

Wife of William Murray.

LINDLEY MURRAY, *Belfast*. 15 3mo. 21 1854

Son of William and Mary Murray.

DAVID NAINBY, Jun., *Brigg*. 37 5mo. 5 1854

JOHN THOMPSON NEALE, 29 1mo. 5 1854

*Carlow*.

MARIA NEAVE, *Calne*. 72 4mo. 27 1854

THOMAS NICHOLSON, *White-* 22 11mo. 5 1853

*haven*. Died at Melbourne, Australia. Son of William Nicholson.

ANN NICHOLSON, *Pardshaw*. 63 11mo. 20 1853

Wife of Thomas Nicholson.

CAROLINE NICHOLSON, 14 9mo. 11 1854

Daughter of William Nicholson.

THOMAS NORTON, *Peckham* 86 12mo. 10 1853

*Rye*.

This dear friend was a much esteemed member



of our religious society, and was one who highly valued its Christian principles and testimonies. Although not accustomed to take a very active part therein, beyond his own Monthly Meeting, the cause of Truth and its prosperity was dear to him.

There is ground to believe that serious impressions were early made on his mind, by witnessing, in his youthful days, the death of a sister several years older than himself, after a short illness, who bore a striking testimony to the support of religion at that solemn period, and whose peaceful and triumphant close was frequent in his remembrance.

On coming when a young man to London, an entire stranger, he was enabled firmly to resist many of the seductive temptations presented to such in that great metropolis, and sought the society of those who encouraged him in a course of conduct consistent with his religious profession. He frequently referred, in after life, to his circumstances at this period, with heartfelt gratitude for the preservation he experienced.

Given to hospitality, he greatly enjoyed having under his roof ministers of the gospel, in the course of their religious service, and was ever ready to be helpful to them in their labours.

He enjoyed almost uninterrupted health, until

about the eightieth year of his age. Soon after this, he had a serious illness, from which however, he, in a considerable degree, recovered. His decline was gradual, but his diligence in the attendance of our religious meetings continued until a late period, although in much weakness; and the visits of his friends were very grateful to him.

Within a week of his decease, on some members of his family being assembled in his chamber, the fortieth chapter of Isaiah was read, on which he very sweetly commented; and on a subsequent occasion, near the solemn close, on hearing the twenty-third psalm, and reference to the fourth verse being made, he said he rejoiced in believing he could adopt the language thereof; and in the course of the day, he quietly passed away.

AMELIA OPIE, *Norwich.* 84 12mo. 2 1853

Widow of John Opie.

SOPHIA PARKER, *Chew.* 75 4mo. 15 1854

An Elder. Wife of Philip Parker.

JOHN PARKINSON, *East* 64 1mo. 3 1854

*Cottingwith.*

JAMES PATTISON, *Moun-* 86 11mo. 13 1853  
*trath.*

FRANCES PAYNE, *Notting-* 61 3mo. 6 1854  
*ham.* Wife of Henry Payne.

MARTHA LUCY PEASE, 29 11mo. 8 1853

*Henbury Hill, Bristol.*      Wife of Thomas Pease.

The object of these mementos of the departed, is to magnify the grace of our Lord whereby they were redeemed from the earth, and prepared for the abode of the blessed. Their experience of the Lord's goodness and love is given, that they may serve as beacons to the tempest-tost voyager,—as warnings to the thoughtless passer through this world, or as encouragement to the pilgrim to the better one,—and *not* as encomiums on the virtues of the loved and cherished ones “gone before.”

Considerations like these naturally suggest themselves when about to write of one, who in so remarkable a degree, attracted the admiration and esteem of all who knew her, and who diffused such a sunshine of love and happiness on all around her. The root and spring of all was the love of Christ dwelling in her. The real adornment was the meek and quiet spirit.

She had attained, by a series of vicissitudes and trials almost from her childhood, a degree of self-control and a ripeness of Christian experience, but seldom enjoyed so early in the morning of life. In every relationship of daughter, sister, wife, and mother, the uniform tenor of her life, almost

from her earliest years, testified that she had been with Jesus,—that she had sat at his feet, that she had learned of him who was meek and lowly of heart. But much as there was that was engaging in her as a child, she was not faultless; she partook of those unholy tendencies inherent to our unrenewed nature. She felt the evil root, she perceived its strength, and foresaw its results. Naturally of a high spirit, there was the conflict to pass through in being brought entirely under the control of the power of Divine grace. At an early age, she gave evidence of having been visited by the convictions of the Holy Spirit;—she yielded to His heavenly influences; she sought forgiveness, reconciliation, peace, through the blood of atonement. Thus she found Him of whom Moses in the law and the prophets did write,—Jesus the Anointed one, the Saviour of sinners.

She was the daughter of Henry and Mary Aggs, and when about eight years of age, she was placed under the tuition of a governess, a person of deeply religious mind and cultivated intellect, but of delicate health; one who had adopted from conviction, the principles of our Society, and had been received into membership. To this Friend she became much attached, and the letters she occasionally wrote to her shew the conscientious-

ness, and fear of God, in which she began, as a child, to walk. From one of these, written in 1836, when she was about twelve years old, the following is an extract :

“ My dear —, I have thought a great deal of dear Papa and my poor cousins, especially ——. I do not at all know what state of mind she was in when she died, but I truly hope she now wears a crown of glory, and that all her sorrows are now passed. I believe her dear father went to that Paradise above, and O, what a happy meeting, to meet her Saviour and her God, and to sing with her beloved father praises to God and the Lamb for ever ! I sometimes think I should like to die, but I know not the sting ; and if I were to die now, O ! what would be my portion ? I hope to be spared to conquer my temper, and to be more kind and obedient to dear papa, mamma, and thee, my dear governess ; I will pray for strength, and will try. Please to excuse my disobedience and unkindness to thee. But, dear A. G., the young must die as well as the old, and I ought to be ready : why should he spare me more than any of my neighbours ? Many of them, ah ! very many of them were more pious than I am. We call ourselves Christians, but are in reality, many of us, very wicked. We are prone to sin,

and it is sometimes with very great difficulty, that I give up to dear little Harry ; but when I remember that every time I give up it will be less difficult the next time, I think it quite worth while to do it, besides giving him pleasure ; and these words generally come into my mind, “ Blessed are the peacemakers for they shall be called the children of God.” O, what an honour, to be called a child of God ! who would not be eager to be called that ? \* \* \* \* When I make my poor simple prayer to God at night, I do not forget thee. I pray for thee, that thy pain may be diminished ; I would cheerfully bear one half of it for thee, if it should be His will. Indeed I do love thee, and though I am often very naughty, I am always sorry when I let the tempter have so much dominion over me. \* \* \* \* ”

As she grew up, her mind seems to have gradually matured in the Christian life—the life of God in the soul ; she became very prayerful, spent portions of time daily in studiously reading the Holy Scriptures, in seeking, and sometimes sweetly partaking of communion with her God and Saviour. It became easy to see by her increasingly watchful and self-denying conduct, her closely guarded conversation—so ready to promote every one’s comfort without considera-

on of her own, so ready to protect the character of the absent, to put the kindest construction upon the motives and actions of others, so gentle and diffident, yet evincing so much Christian courage, that the seed of the kingdom was sown on good ground, and that giving all diligence, she was adding to faith, virtue—knowledge—patience—charity.

A few extracts from her memoranda and letters will instructively illustrate her spiritual exercises, and the character of her Christian experience, from her early youth to maturer years.

Twelfth month, 31st, 1841. “I have endeavoured during this month to rise early, and employ my time usefully. In reflecting on the events of this year, I feel my own short-comings. How little spiritual growth has kept pace with the advantages I enjoy; yet, through the assistance of my Heavenly Father, I have often endeavoured for watchfulness, and that I may truly be prepared, whenever the summons may come, to hear with joy, the call of my Lord. And now, on entering a fresh year, O, assist thy handmaiden more humbly and diligently to follow in every good work, to the promotion of Thy own glory!”

Fourth month, 1st, 1843. “A letter mentions that — has spoken in meetings for the first



time. She is only twenty, very young for such a service, but I believe the Lord will be with her and support her ; and while I have dwelt much on her being called so early, I have thought that the still small voice whispered to me, ' Go thou and do likewise.' O, my Heavenly Father ! if it be thy blessed will, may I humbly obey."

Fifth month, 15th, (her birthday). "What improvement has this year, been made? O, how far short do I fall. I cannot think the day's work has kept pace with the day, but yet I trust that through divine grace, the time has not been spent idly. Several little givings up have been accomplished, and I trust a more even temper attained. O, my Heavenly Father ! work in me, and mould me for thy service,—for thy glory ; and O, crush any hypocrisy in me."

Sixth month, 2nd. "The Yearly Meeting ended,—a nice time. If I am never again permitted to attend one, *this* leaves a sweet savour. I trust I am resigned to thy will, O my Heavenly Father, for I feel assured of thy love, and that thou wilt never leave nor forsake me, though so unworthy of thy love, thy longsuffering, and thy mercy."

Tenth month, 9th. "My Saviour has been

ery near ; he soothes me when I am bowed down  
with weakness.

“Thou that art love, O pity and forgive,  
And let Thy breath  
Touch and make pure the flame  
That knows not death,  
Bearing it up to Heaven, love's own abode.”

es, to Thy care let me commit what is most  
precious, and say, ‘Thy will be done.’”

Sixth month, 5th. “To-day called on —,  
and felt a desire to hand a little encouragement  
to dear E., but felt so weak, and fearful it should  
be in my own strength, that I did not. O, my  
Father, yet bear with thy unprofitable servant,  
and graciously be yet near to assist me.”

Eighth month, 1st. “I have felt very low, yet  
He who has helped thee is still near,’ seem the  
consoling words whispered in my ear: then, O  
my soul,

“With quickened steps, thy heavenward race pursue,  
And nought of danger, nought of trial fear.”

Tenth month, 11th, 1846. “I have to-day  
felt the renewed love of my Heavenly Father,  
calling me and requiring me to be more entirely  
his. O help and keep Thy servant amid the  
trials laid on all sides, for thy youthful followers

especially. Let me daily have recourse to that Fountain opened for sin. Thou great Physician of souls, heal my wounded spirit, and pour in the balm of thy love. Strengthen me to give up all for Thee, and to follow in the path in which thou wouldst guide me. Be thou with me, for the struggle is sometimes almost too much for me."

Third month, 23rd, 1847, "The spirit truly is willing, but the flesh is weak. Father, I feel my need of thy hourly assistance; leave me not, neither forsake me, thou God of my salvation, for in thee I do trust. I desire to cast all my cares upon Thee, and for thee to guide me in the path to thy own glory; and O ever let me remember I have nothing to boast of, but to Thee be all the honour and all the praise. Lead me into a sphere of usefulness, while here, in accordance with Thy will, whether to do or to suffer, as it may best please thee. And O thou God of Love, in thy mercy forgive, and yet forgive again the transgressions of thy handmaid. Set a watch upon my mouth that I sin not with my lips. Give me wisdom and understanding, and enable me to keep thy law, and finally, through the merits of a crucified and risen Saviour, admit me into the realms of bliss for ever to dwell with Him

“Whom though absent, I love,  
Whom not having seen, I adore.”

And O Father, hear the cries of thy people on behalf of the poor inhabitants, who are falling under thy hand in Ireland. Stretch forth Thy holy Arm, and say, ‘it is enough,’ and bless the efforts used to save their poor perishing bodies, and their immortal souls. Shed abroad Thy grace amongst them, and let the song of praise be raised to thee, by the poor suffering Hibernian.”

Eleventh month, 7th. “Thanks be unto Thee for all thy mercy! In thee do I trust. Fulfil the petitions of my heart, for the sake of thy beloved Son, for ‘Thou God seest me;’ and thou knowest there are seasons, when I could lay down everything at thy feet, and adopt the language, ‘Though He slay me yet will I trust in Him.’ O there is nothing I desire here in comparison of Thee; and to do thy will, to run in the way of thy commandments, is my chiefest pleasure. And yet the deep baptisms permitted to thy servants! Sometimes I am ready to think the valley is particularly my place. O keep me there, dearest Father, if there I most experience the riches of thy grace.”

Third month, 1848. “How little things distract my attention. How needful to be on the

watch. O that I might never be a stumbling block to others, but by a lowly and consistent walk, glorify God, and be a useful member of his militant Church."

Fifth month, 7th. "This month has set in with beautiful weather. The country looks beautiful; how lovely the prospect! But in my solitude conflicting thoughts have almost distracted my mind, and none have witnessed my tears. How fervently I desire to do that which is right in the Divine sight, He only who knows every thought can tell. I sometimes believe the deep baptisms have tended to my advancement heavenward, and O then! I have not had one trial too much."

Ninth month, 23rd. "This has been a stormy day, my poor mind beaten and tossed. Arise for my help, O Lord! let me never lose my trust in thee, but do thou steer the tempest-tossed bark to the haven of peace, there for ever to anchor safe on the Heavenly shore."

Bruce Grove, Twelfth month, 28th, 1848. "I rejoice to be here again; and on my return, the words arose in my mind, 'what shall I render unto the Lord for all his benefits towards me.' I feel such an unprofitable servant, so often departing from the path in which He would lead me,

and yet he is pleased again and again to visit me with his love, and to whisper peace to my weary soul ; ' It is I, be not afraid.' O He will carry us through all as we keep close to him, and in the end, if we be permitted to see the glory of his salvation, and the words ' well done ' are addressed to us, all the trials and crosses of this fleeting scene will sink as nothing before our view."

Bruce Grove, Fifth month, 2nd, 1849. " I often, my dear cousin, bear thee in mind, and feel nearly and tenderly united to thee. Mayest thou be upheld through all thy steppings. Firm seems my belief, that He who has thus far been thy leader and helper, will be thy rock and support to the end. O, He is such a gracious Master, such a tender Father ! chiding so gently, rewarding so richly ! Methinks it is little to give up all for such wages ; though truly the struggle is often severe, and the flesh so weak."

Constrained by the love of Christ, and making the discipline of her own heart her daily care, as by these records of her inner life appears evident ; and cultivating that charity which beareth—believeth—hopeth—endureth—and "*is kind* ;" she possessed, at the same time, a good insight into general character, and never connived at what she seemed wrong in others. Aptly applying to their

actions, when circumstances required it, those principles of Christian integrity and justice by which she was herself governed, she was bold in reproving the untruthful and the unjust, especially when espousing the cause of the defamed and the oppressed.

Frequent changes of residence, though favourable to the formation of her character in some respects, were a disadvantage in others. She could not engage in any regular, systematic plan of usefulness among the poor, towards whom her sympathies were largely extended. When about nineteen, however, she undertook a Bible district, and engaged in domiciliary visitation among the poor in her own neighbourhood. Unfailing kindness, urbanity, sound judgment, with tender sympathy, and generosity towards real distress, were marked features in her character, and rendered her a valued co-adjutor, and a true friend to the outcast and afflicted.

She was married in the spring of 1850, and in the summer of 1852 removed, with her husband and family, from the neighbourhood of Leeds, to Henbury, near Bristol. After about two years of residence in that beautiful part of the country, when the cup of happiness seemed full to overflowing, and the mercies of their Heavenly Father



were often acknowledged with heartfelt thankfulness, it pleased Him who doeth all things well to overcast the scene, and visit with intensest sorrow the happy home, by taking away, in the midst of added joy and hope, the beloved wife and mother.

Her infant boy was about three weeks old, when she was seized with her last illness; and in two weeks more, she had fled to that rest and peace in the bosom of her Saviour, which she had so long, by faith, anticipated.

Immediately after the attack, which was attended with severe pain, and laid her almost prostrate, she was placed on a sofa, where she remained for forty-nine hours, in imminent danger. Her quiet submission, amidst much bodily suffering, was very striking. Her sweetness of temper, even then, did not fail her. It was truly instructive to be with her. Years of habitual self-control, in prayerful dependence upon the great Exemplar, had made lowliness and meekness, thankfulness and cheerful contentment under all circumstances, seem to those around her to be almost her very nature. She did not belie herself, even in these trying hours. He who had been the strength of her life, was her light and her salvation, her comfort in all her tribulation. *She* was the one who exhibited most entirely an abiding in

the will of God. She remained uniformly placid and trustful. "Calm in the bosom of her God," she waited His time. "My times are in Thy hands;" "Thou wilt never leave me, nor forsake me;" "All my springs are in Thee;" was the language of her heart, in substance often expressed. At her own request, the twenty-third psalm, and many favourite hymns, were often read to her. For hours, almost nights together, her time was thus passed; patience, peace, thankfulness, prayer, faith, hope, were the atmosphere of her death-bed scene.

At length the case became quite hopeless; her strength sank, and the cold finger of death was laid upon her brow. On one occasion, and on one only, did she shed tears, or utter a single expression of lingering wish to stay. They were a mother's tears: the remembrance of her children was more than she could bear. The tender tie of parental love could not be severed without a conflict. Perceiving, in its full force, the closing scene drawing nigh, a glow of deep emotion suffused her expressive features; little was said, but the tears gently, quickly flowed.

After a little recovering her self-possession, she said—"I feel it so *very* hard to give up my children;" and soon after—"but my faith is *very*

*strong.*" "That thou wilt recover?" was asked; "No," she added emphatically, "in my Saviour." After some further remarks, she wished to have read to her the account of our Saviour in the garden of Gethsemane. To this she listened with deep attention, and afterwards seemed to lay all her dearest earthly treasures at the Divine footstool, and in the spirit of holy acquiescence to say—"Thy will be done."

This was on First-day morning. She continued calm during the day; her bodily powers gradually becoming enfeebled, but with mind clear to the very last, she patiently waited the dawning of eternal day in the paradise of God. "Can no more be done?" she said, within a few hours of her decease; and, on receiving a reply in the negative, she seemed with confiding trust to await the summons. Perfect composure, and a most impressive sweetness of expression, overspread her countenance. It was a solemn moment—of prayer—of joy. The last message was inaudible; a gentle sigh heaved the breast—life forsook the perishable clay—the spirit returned to God who gave it.

JOHN HENRY PEASE, 18 4mo. 17 1854  
*Darlington.* Son of Joseph and Emma  
Pease.

- SUSANNA PECKOVER, *Wis-* 91 11mo. 3 1853  
*beach.* Widow of Jonathan Peckover.
- JOSEPH PECKOVER, *London.* 74 2mo. 6 1854
- THOMAS PEILE, *Carlisle.* 51 10mo. 26 1853
- RICHARD PENROSE, *Ply-* 52 11mo, 22 1853  
*mouth.*
- ELIZABETH PICKARD, *Monk-* 79 3mo 11 1854  
*wearmouth.* Wife of John Pickard.
- LOUISA PICKARD, *Mansfield.* 1 6mo. 23 1854  
 Daughter of George and Mary Ann Pickard.
- MARTHA PIERCE, *Newport,* 10 9mo. 19 1854  
*Isle of Wight.* Daughter of Thomas and Mary  
 Ann Pierce.
- JOSEPH HENRY PIM, *Dublin.* 23 3mo. 7 1854  
 Died on his passage to Sydney. Son of Ed-  
 ward and Susanna Pim.
- JOHN PIM, *Clonlack, Eden-* 56 4mo. 5 1854  
*derry.*
- THOMAS STRANGMAN PIM, 45 6mo. 28 1854  
*Monkstown.*
- CHARLOTTE PIM, *Monkstown.* 21 8mo. 12 1854  
 Daughter of Joseph W. and Hannah Pim.
- JOHN PINCE, *Bristol.* 87 8mo. 22 1854
- JOHN PITSTOW, *Chelmsford.* 73 3mo. 10 1854
- RICHARD POLLARD, *Horsham.* 34 4mo. 18 1854
- MARIA POLLARD, *Derby.* 34 7mo. 20 1854  
 Wife of Alfred Whiting Pollard.

ANNE POWER, *Cork*. 37 7mo. 23 1854

Daughter of John Power.

MARY PRIEST, *Brighthouse*. 29 9mo. 29 1854

MUSAN PRIDEAUX, *Plymouth*. 60 1mo. 14 1854

Daughter of Lydia Prideaux.

LYDIA PRIDEAUX, *Plymouth*. 88 2mo. 17 1854

MACHEL PRIESTMAN, *Benwell*. 63 7mo. 16 1854

*House, Newcastle-on-Tyne*. A Minister. Wife of Jonathan Priestman.

MARY PUMPHREY, *Worcester*. 80 12mo. 20 1853

DANIEL PUPLETT, *Chelmsford*. 72 2mo. 13 1854

MACHEL RAKE, *Marnhull*. 54 6mo. 19 1854

Daughter of John and Elizabeth Rake.

MANE RANDESON, *White-* 70 2mo. 25 1854

*haven*.

ELIZABETH RANSOME, 33 4mo. 10 1854

*Wandsworth*. Wife of Edwin Rayner Ransome.

MARY RAWE, *Wadebridge*. 35 4mo. 11 1854

ANNAH RHODES, *York*. 54 2mo. 13 1854

ELIZA RICHARDSON, *Bishop-* 50 1mo. 26 1854

*wearmouth*. Wife of William Richardson.

Of this dear friend we believe it may be truly said, that she was a meek and humble follower of the Lord Jesus ; and that, in her life and conversation, she adorned the doctrine of God heraviour.

Her Christian excellence was peculiarly appreciated in her character as a wife and mother, and in the capacity of Overseer, in the Meeting to which she belonged, her labour of love was acceptable to her friends. Her remarks in meetings for discipline, though not frequent, were offered in much humility and tenderness of spirit, evincing her interest in the religious welfare of our Society.

Her last illness came upon her very gradually and continued, with various fluctuations, for more than a year. From its commencement, she appeared to entertain doubts as to her recovery yet she was generally cheerful and hopeful, and quite willing to use the means prescribed for her recovery. As the complaint progressed, opiate were employed to allay the pain and irritation of the system; but, although considerable alleviation of her sufferings was thus procured, she expressed her apprehension lest her heavenward course should be retarded thereby, and she should be lulled into a state of unconsciousness as to her real condition.

She frequently remarked upon the peace with which she was favoured by night and by day, and expressed her sense of unworthiness of it. Adverting to her constant desire to promote love

peace, and harmony in her family, she remarked, that she felt she had not always been sufficiently careful to hand advice when she believed herself called upon to do so, humbly adding, "I have been an unfaithful and unprofitable servant." Yet it had been her frequent practice to impress upon her children the importance of these fruits of the Spirit, pointing out how much more conducive to true peace of mind it is, even to suffer wrong patiently, and to live in love with all, than to retaliate.

On going out for the last time, she spoke of her feeling of peacefulness, and her trust in Jesus, adding with her wonted watchfulness and caution, "I hope I am not deceived, I *think* I am not." At another time she remarked, "Though I cannot always feel a full assurance, yet I can rest in this, that I have no other dependance than on a merciful Saviour."

About four weeks before her decease she remarked, "Though I cannot say I rejoice, yet I can feel resigned to any termination of my illness, should a merciful God but make it a blessing to my family." Whilst her maternal feelings were often turned with deep interest towards her seven surviving children, the humble trustfulness of her spirit was evinced by the manner in which she was



enabled to commit them to the tender care of the Shepherd of Israel, and on one occasion she intimated that she felt no anxiety respecting them, feeling sensible that the Lord would do all for them, "much more" than her continuance with them. In the course of her illness, she several times reminded them of the importance of being obedient and faithful to the teachings of the Holy Spirit, desiring that they might trust to that for direction. She also impressed upon them the duty of remembering the poor, in which she was a bright example herself, having been a kind neighbour and sympathizing friend to those around her, concerned both for their spiritual and temporal benefit, "peace on earth, and good will to men," being emphatically the breathing of her spirit.

Being at one time much oppressed with bodily weakness, she prayed, "O Father, thou art not willing that a sinner should perish,—thou art ever merciful,—grant me a gleam of hope,"—and the calm and tranquil frame of mind which usually attended her was soon restored. But as her weakness increased, seasons of depression sometimes recurred. On one of these occasions, she exclaimed, "O that I might feel more of the sensible presence of the Saviour!" And, on the

language of the prophet being revived, "When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee," she replied, "I suppose it must be so, or I should not feel so calm. I have felt the teachings of the Holy Spirit from a child," and, turning to her husband, "so hast thou, dear. I do believe in the sensible teaching and guidance of the Holy Spirit," adding, "Pray for me! O do pray for me! but it is an individual work,—I must pray for myself." She then poured forth the accents of prayer and praise, craving that her dear Saviour might be near, that she might feel more of his sensible presence.

Referring to her christian experience, she exclaimed, "O that I had been more faithful!—the fear of man!—having too much regard to what pleases man!"

The night previous to her decease was passed in much prayer. She was calm and collected, and gave some directions, evidently to spare the feelings of her family after her removal. A short time before the close she said earnestly, "*I cannot* be deceived, such peace!" Not long after, her redeemed spirit ascended, we thankfully believe, to its heavenly mansion.]

ANN MARIA RIDETT, *Leices-* 46 4mo. 23 1854  
*ter.* Wife of Truman Ridett.

ALICE ROBINSON, *Kendal.* 60 11mo. 3 1853  
Wife of Thomas Robinson.

SOPHIA ROBINSON, *Limerick.* 16 4mo. 23 1854  
Daughter of Joseph and Lydia Robinson.

The short life and happy death of this dear young friend, affords an interesting and instructive illustration of the importance and advantage of having the minds of children early imbued with the knowledge of the truths of the gospel of Christ, and directed to the convictions of the Holy Spirit in their own hearts; and it is hoped that the simple record of the merciful kindness of our Heavenly Father shown towards her in the days of her youth, may encourage others early to seek that knowledge of the only true God, and Jesus Christ whom he hath sent, which is life eternal.

Dear Sophia was of a gentle and retiring disposition, and appears to have been early and frequently favoured with religious impressions. In her very tender years, she was not insensible to the importance and privilege of prayer; and some years before her last illness, it is remembered with interest how, on the death of a little brother, which she felt deeply, she came weeping to her

another, and expressed her desire to be assisted to pray that she might be made a good child; putting up her petitions in a few simple words, to Him who suffereth little children to come to him, and forbids them not.

Her health, though never robust, was pretty good, until within a year of her decease. About that time, a cough came on, which not yielding to the means used for its removal, led to a steady decline of her strength; and in the Second month all hope of recovery appeared to vanish. On being apprized of the probability of her approaching end, she at first appeared much affected, and wept; but in a little while became calmer, and afterwards acknowledged that the solemn information she had received was "a relief to her, as she had often felt recovery doubtful." On her mother expressing her hope, that she had not *then* much to repent of; she exclaimed—"O, mamma, I have; more than thou knows." Then, with many tears, she spoke of having allowed one of her brothers to be punished for something *she* had done. It was evident that the good Remembrancer, "the Spirit of Truth," was afresh at work in her heart, and not only convinced her of sin, but led her to repentance and confession; and the sequel instructively showed, that she was not

unacquainted with the Rock of her salvation. A few evenings after, she said that her sins caused her much fear ; she spoke of a school-fellow who used to talk to her of things that she ought not to have listened to, and that this felt a burden to her now. She was reminded of the gracious promise—“ Though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool.” She seemed a little relieved, and exclaimed—“ Ah, mamma, I do love my Saviour ! ”

At another time she appeared discouraged, and wept, saying that she could find no comfort. She wished to have the New Testament read to her, and listened with deep attention to the 6th of Matthew, and the 10th and 14th of John. The precious truths of the sacred volume appeared to be blessed to her, and after some time she gratefully acknowledged that she felt much more comfortable.

One evening, after she had gone to bed, she requested to be left alone, and her voice was soon heard in prayer. She afterwards said that she felt much refreshed. On another occasion she spoke very suitably to her brothers and sisters, hoped that they would read and attend to their Bibles, and expressed herself in a manner

that clearly indicated the consolation she was herself favoured to derive from its sacred contents. She wished to have some purchased to present to them, and wrote the appropriate name in each.

She once said that she often tried to fix her thoughts on her Saviour, and, at different times, she uttered many sweet expressions of hope and trust in Him. One evening, after retiring to rest, she asked to have the 15th of 1 Corinthians read to her. When concluded, she said, "O how beautiful!" and enquired for the text, "Tribulation worketh patience," &c., thus evincing, in an interesting and instructive manner, the current of her youthful thoughts.

On the 20th of 4mo., she seemed very poorly, and in the afternoon suffered severely from palpitation of the heart. For several minutes her lips were seen to move in prayer; at last she seemed no longer able to keep silence, but supplicated aloud, "O Lord enable me to put all my trust in thee; enable me to bear all my sufferings,—but what have my sufferings been to thine, Jesus, sweet Jesus? O, I hope my sins are forgiven,—that thy blood has made me clean." Her breath being very short, the above was uttered at broken intervals, as she sat propped up with pillows. A few minutes after, she called her mother,

and said : “ O mamma, I feel so happy ; I never felt such happiness before ; now I do trust there is a place prepared for me in Heaven, I feel there is ! ” her face beaming with an unusually animated expression. One of her brothers came into the room as she was saying “ Ah you little know what it is to be as I am. How differently I feel now from you ! If I had my life to spend over again, it would be different from what it has been.” She afterwards added, “ What is earth compared with Heaven ? Nothing ! ” Soon after, her father having come in, she supplicated, “ O Lord grant me an easy passage, if it be thy will, and if not, strength to bear my sufferings.”

On the 21st, her mother having gone to take a short rest, was called at five o'clock, and found her very restless. Her countenance was much altered. She enquired if her change was coming, and prayed for strength and support, but seemed a little distressed. Her father told her not to be dismayed if the tempter were permitted to try her ; but to remember the assurance granted her the day before, of forgiveness and heavenly happiness, &c. She asked her mother to come near ; and when left alone with her, she said there was something she wished to tell her, and hoped she would forgive her. On her mother expressing her belief



that she had already experienced Divine forgiveness, she replied—"O yes, mamma, but still I should like to tell *thee*." She then referred to a childish naughtiness, which occurred years ago; and the disclosure appeared to bring her great comfort. She folded her arms round her mother's neck, and said—"Now mamma, my own darling mamma, I feel clear, quite clear." A little after she added—"Him that cometh unto me, I will in no wise cast out; Jesus will not cast me out."

As she appeared sinking, the children were called in; she put her arms round them, kissed them, and told them not to cry for her; she was not crying, and had nothing to cry for. After this touching scene, she again revived, brightened up in the evening, and enjoyed reading the New Testament and her favourite hymns, and asked if we thought she would go that night, saying she would be glad to go.

On the 22nd, her breathing was short and distressing; she frequently prayed for patience, and said to her nurse, "O Anne, thou can have no idea of the joy I am going to partake of; nothing could equal it that I can compare it to." A little before Twelve at night, her parents were called to her bedside, and found that the time was come, when their beloved child must be for ever removed

from their sight; she looked at her father, and said, "Him that cometh unto me I will not cast out." He replied, "And thou believes, my darling, thou art going to Him." She answered impressively, "I do papa." The words which she then uttered in prayer, could not be distinctly heard, and after a little interval, and a few more expressions which indicated the heavenward tendency of her happy spirit, she quietly departed.

RUTH ROBINSON, *Egremont*. 73 8mo. 4 1854

MATHEW ROBSON, *North* 66 2mo. 8 1854

*Shields.*

JANE ROOKE, *Papcastle*. 39 3mo. 26 1854

JANE ROOKE, *Sunderland*. 87 5mo. 3 1854

SAMUEL ROUTH, *Exthorpe*, 64 10mo. 6 1853

*Doncaster.* An Elder.

He was the son of Robert and Mary Routh, of Lancaster, and was born there in 1789.

The Christian course of this beloved friend affords an instructive illustration of the efficacy of Divine grace, and of the truth of the Scripture declaration—"The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger."

Of the earlier portions of his life we possess but little information. There is, however, reason to believe, that from a comparatively early period

the seed of the kingdom took root in his heart; and, although its growth might not be very rapid or apparent, its development was like the gradual operation of the leaven "hid in three measures of meal until the whole was leavened;" and that the solemn and important truth, "Ye must be born again," was at length applied with practical efficacy to his heart and conscience, was satisfactorily evidenced by the matured fruit, by which every branch of the True Vine is known.

He had very humble views of himself; his character was retiring, and he was not much accustomed to speak or write of his personal feelings; so that his spiritual progress has to be traced rather by the observations of those around him, than from any records of his own. As he was favoured to grow in the truth, his love for the principles and practices of Friends increased, and his interest in the religious welfare of the Society deepened. He felt it to be of vital importance, that we, as a people, should seek to live up to what we profess—even to be led and guided by the Spirit of Truth, by a constant reference, both in little things and in greater ones, to that inward monitor which cannot be removed into a corner. His attachment to our simple mode of worship was sincere and strong, and his attendance of all

our meetings for the performance of this solemn duty was very exemplary. In a letter written to his wife, from Buxton, in 1851, he says—"Yesterday I sat alone for an hour and a half, instead of going to Monyash; and felt it a privilege to feel that we are not dependent on man's teaching in endeavouring to draw near to Him who seeketh such to worship him as endeavour to do so in spirit and in truth, even through feelings of weakness, discouragement, and a deep sense of unworthiness."

In his own Monthly and Quarterly Meetings his services in the discipline were truly acceptable and the religious exercise of mind in which he engaged in them was very instructive. As an Elder in the church, it was evidently his earnest concern to be found faithful; and we doubt not blessing rested on his watchful oversight and judicious counsel, in this department of Christian labour.

In 1846, he addressed a few lines to a friend expressive of the "strong sympathy" he had for many years felt, for the members of our very small meetings. A brief extract from this letter will not only exhibit an interesting trait of character, but may afford instruction to some of those on whose behalf it was penned. "Would it be

possible," he asks, "to lay simply, yet forcibly and intelligibly, before the class in question, without discouraging them by taking too high grounds; the very great importance of their position in a Christian community, as bearing an open testimony to the world, of their faith in the reality of the presence of the great Minister of the Sanctuary; and also of the reality of the fulfilment of the promise of our Saviour, to be with the two or three gathered together in his name; not merely two or three individuals *sitting down together in meeting*, but two or three livingly gathered together in and into His name and power? But even in order to this, there must be a daily living and walking in the same, a real abiding in the true Vine. There is to me a peculiarly deep virtue in thus preaching by life and conversation. Would we had many such preachers scattered in the little hamlets, among our rural population. I want Friends to see and feel more of the necessity of thus walking before their neighbours, in their daily allotments; and not to think that, because they are thus placed in so discouraging a situation to the society of their friends, they have nothing to do."

He was largely imbued with that charity which thinketh no evil." This led him to put the most

favourable construction on the conduct of others, and to avoid everything bordering on detraction. He used to say, he felt "far too full of faults himself, to be inclined to dwell on the failings of his friends, or to sit in judgment upon them ; but he desired rather to seek to mind his own steppings." He was very solicitous to encourage every appearance of good in others, and his kind and judicious counsel was often strikingly applicable, and gratefully received by those to whom it was given.

His power of sympathy was great, and his mode of manifesting it peculiarly his own. It was not by the expression of many words, but by a tenderness of manner, which those only can appreciate who have been privileged to partake of it, and by a self-sacrificing endeavour to alleviate the sufferings and soothe the sorrows which had excited his Christian feeling.

This sketch of the character of our dear friend would be very incomplete, were it to leave unnoticed his long continued and unwearied labours on behalf of Ackworth school. Grateful for the benefits he had himself enjoyed as a scholar in that institution, he felt it a privilege to devote his time and abilities in promoting its welfare. Till within a short time of his death, and when in a very enfeebled state of bodily health, his cheerful visits to



the school were continued ; and long will those who were for many years associated with him on the committee, as well as the officers of the institution, gratefully recur to the value of his counsel and services.

For several years before his death, he was subject to frequent attacks of severe and suffering illness. They were regarded by him as fatherly chastenings, designed for his further purification ; and, as he would pleasantly observe, as renewed notices to prepare to quit the tenement. His Christian patience, meekness, and uncomplaining submission, were deeply instructive ; and his brief but full expressions afforded to those who surrounded his sick bed, satisfactory evidence that his hopes were placed on the true foundation, and that his peace was made with God, through Christ his Saviour.

When somewhat recovering from one of these attacks, about two years before his last illness, he thus expresses his feelings, in a letter to his wife : “ There are times, (would we could more continue under their influence,) when I feel very much more solicitous to witness a thorough preparation of heart and soul to enter upon an enduring inheritance, than I do for a restoration to bodily strength, for of very infirm health I do not think



I ought to complain. I have long been of the mind, that these attacks are one and all warnings of the breaking up of the earthly tabernacle, and mercifully sent to tell us plainly, that this is not our rest."

His last illness was short ; though it had been evident to himself and his friends, for a long time previously, that his constitution was giving way under the ravages of his disorder. He had gone, for a little change, on a visit to his daughter, at Kendal : and whilst there, he was observed to be in a remarkably heavenly frame of mind, full of love and gratitude. The continual clothing of of his spirit seemed to be not of earth, but as if a foretaste of the glories on which he was so soon to enter was vouchsafed him, even here ; and as if he were waiting at the very gates of heaven, for the summons to enter within their portals.

Some of the occasions of sweet religious communion with his wife, during this visit, are recurred to by her with tender emotion and mournful pleasure. On one of these, being together alone, on the evening of the Select Quarterly Meeting at Leeds, he referred to the circumstance with much feeling ; his mind appeared bound to his friends in close religious fellowship, and he remarked with emotion—" There are many dear friends assembled there, whom I tenderly love."

It was with difficulty he reached home ; and after a few days of increased illness, his spirit was gently released from its enfeebled tabernacle, and permitted to enter, we undoubtingly believe, through redeeming mercy, into his Saviour's rest. The remembrance of the bright example of our departed friend is precious to many ; and, to them, " he being dead, yet speaketh."

WILLIAM ROWNTREE, *Kirk-* 54 8mo. 11 1854  
*stall, Leeds.*

SARAH RUSSELL, *Waterford.* 73 3mo. 10 1854  
Widow of Robert Russell.

THOMAS EDMONDS RUTTER, 24 1mo. 17 1854  
*Bonchurch, Isle of Wight.*

ANN SALTHOUSE, *Ulverstone.* 77 1mo. 25 1854  
Widow of Elijah Salthouse.

SARAH SATTERTHWAITE, 53 11mo. 21 1853  
*Preston.*

MICHAEL SATTERTHWAITE, 73 5mo. 12 1854  
*Manchester.*

JOSEPH SAUL, *Allonby.* 65 11mo. 9 1853

MARY SAUNDERS, *Southwark.* 69 1mo. 11 1854  
Widow of John Saunders.

SUSANNA SAUNDERS, *South-* 75 6mo. 30 1854  
*wark.*

ANNA MARIA SCALES, *Pake-* 68 11mo. 20 1853  
*field.*

CHRISTOPHER SCAR, *York*. 70 12mo. 8 1853

WILLIAM HUTCHINSON SCOTT,

*Dublin*. 2 4mo. 27 1854

Son of Samuel J. and Letitia A. Scott.

CAROLINE SEFTON, *Birming-* 34 1mo. 11 1854

*ham*. Wife of John Sefton.

SARAH SEWELL, *Feering*. 65 10mo. 17 1853

JOSEPH SEWELL, *Colchester*. 73 4mo. 2 1854

ELIZABETH SHAW, *Clonmel*. 68 7mo. 9 1854

WILLIAM SHEPPARD, *Hemel* 65 4mo. 7 1854

*Hempstead*.

RICHARD SIMMS, *Brailes*. 73 3mo. 19 1854

HENRY HALL SMITH, *Liver-* 67 10mo. 5 1853

*pool*.

MARY SMITH, *Darlington*. 84 12mo. 18 1853

Widow of Martin Smith.

Little is known of the early days of this dear friend, but that she became religiously disposed while young, and united herself to the Methodists, with whom she continued some years. She was afterwards led into silent waiting upon the Lord; and, finding most comfort and satisfaction in the worship, &c., of Friends, she joined our Society, and not unfrequently spoke in our Meetings, both in testimony and supplication. But her commission seemed to be particularly for individuals, in addressing whom she was sometimes remarkably

led ; having to point out to them what would be their peculiar line of duty, if faithful ; which was strikingly exemplified in more than one instance.

Mary Smith was one who adorned a humble walk in life, by her piety and faithfulness, and by her self-denying exertions for the good of others. She brought up, and carefully trained, more than one of her poor relations, when her own means were very scanty.

Nor was poverty her greatest trial ; she was for many years afflicted by the intemperance of her husband, whose conduct she patiently bore, while she used efforts to reclaim him, and frequently poured out her prayers, in secret, unto Him who only could grant her desire.

On one occasion, when she had been to a neighbouring village, unsuccessfully endeavouring to induce her husband to leave his drinking companions, in the agony of her soul she knelt by the way-side, under shelter of the darkness, and entreated for his conversion ; and, in mercy, it was plainly intimated to her, that he should be " saved with an everlasting salvation." This greatly comforted her at the time, and sustained her while he was permitted to run on in his evil course ; the error of which he, at length, saw, and was strengthened to forsake. She nursed him affection-

ately through his last illness, and could acknowledge that the promise had been abundantly fulfilled, to the joy and rejoicing of her heart.

The decline of her own strength was slow and gradual, and at times attended by much suffering, which she endured with great patience, saying that she could commit herself to the Lord, for life or for death, and only desired that his will should be done.

She was strong in the faith that her Saviour would receive her; and such, we doubt not, was mercifully her experience, when the spirit made its escape from the worn-out tabernacle.

CAROLINE SMITH, *Cogges-* 13 3mo. 17 1854  
*hall.* Daughter of Charles Smith.

ARTHUR SMITH, *Fir Vale,* 25 4mo. 21 1854  
*Sheffield.* Son of Edward and Jane Smith.

SARAH SMITH, *Bristol.* 68 4mo. 24 1854  
Widow of John C. Smith.

ELIZABETH SMITH, *Frome.* 60 9mo. 7 1854  
Daughter of Charles and Rebecca Smith.

JOSEPH SMITH, *Close House,* 60 7mo. 26 1854  
*Skipton.*

RACHEL SNOWDEN, *Mansfield.* 74 4mo. 14 1854

MARY SODEN, *Sibford* 71 3mo. 3 1854  
*Gower.*

RICHARD BURLINGHAM SOUTHALL,

*Leominster.* 13 12mo. 23 1853

Son of Samuel aud Ann Southall.

THOMAS TRUSLADE SPARKES, 80 2mo. 8 1854

*Exeter.*

ALICE SPARKES, *Darlington.* 33 7mo. 2 1854

Wife of Joseph Sparkes.

EMILY STACKHOUSE, *London.* 1 5mo. 4 1854

Daughter of Joseph F. and Lucy Stackhouse.

JOSHUA STEACY, *New Ross.* 78 1mo. 18 1854

JANNET STODDARD, *Hudders-* 71 6mo. 23 1854

*field.* Widow of John Stoddard.

MARY STONE, *Worcester.* 85 9mo. 25 1854

Wife of Henry Stone.

JOHN STOREY, *Manchester.* 72 8mo. 27 1854

ANN STORY, *Thornton-in-the-* 81 11mo. 20 1853

*Clay.*

This aged Friend was descended from John and Anne Audland, (the latter afterwards Anne Camm,) who were well known as faithful labourers in the gospel, in the early days of our religious Society, and of whom there are interesting notices in the first volume of "Piety Promoted."

The faith of these worthy predecessors Ann Story followed; and according to the gifts bestowed upon her, exhibited, in a humble walk through life, the fruits of righteousness in a remarkable degree. She was a native of Gilling, near

Richmond, in Yorkshire, and was one of the children educated at Ackworth School soon after the establishment of that institution. After being a scholar at Ackworth, she remained there for some time, as an assistant in the kitchen. Subsequently she was a servant in the school at York, established for the daughters of Friends, by William and Esther Tuke; she also lived in the same capacity in a few private families of Friends. In these situations, for more than thirty years, she served "not with eye-service, but in singleness of heart, as unto Christ."

On leaving her last situation as a servant, she undertook the care of Friends' Meeting-house at Thornton-in-the-Clay, and dwelt in a cottage adjacent to the Meeting-house. Here she kept a little shop, dealing in grocery, and thus obtained a supply for her wants, which were few; and added to a little store which, while a servant, she had begun to lay up for her old age, and which enabled her in her latter years to cease from the cares of shop-keeping.

The meeting at Thornton fluctuated much during her residence there, from changes among the agricultural population of the district, of which class the meeting was chiefly composed. When it was so reduced, that sometimes on a



week-day no one came to join her, she still continued to lock the door of her shop, and to retire to the Meeting-house to wait upon the Lord, and thus to bear testimony before her neighbours to her dependence upon him. She often walked ten miles or more to the Monthly or Quarterly Meetings, and when these journeys occupied two or three days, she gave timely information to such of her customers as she knew would require supplies beforehand, to last till her return; and having made the needful arrangements, she left her temporal concerns for those of higher importance.

She filled the office of Overseer in the meeting at Thornton for many years, greatly to the comfort and help of the little company who composed it; and she might truly be styled "a mother in Israel," far beyond the application of this term, as regarded her care for the members of our own Society, for she was a means of comfort and encouragement to the pious of all denominations around her, and was esteemed and beloved by them. Her influence for good was also felt by the unruly, from whom she did not withhold the word of kindly admonition. As a useful means of spreading the knowledge of her Lord and Saviour, and of encouraging dedication of heart

to him, she circulated religious books and tracts with diligence. She was not backward in remarking upon what religion required, but was diffident in speaking of her own religious experience. In her latter years, as one who was waiting the coming of her Lord, she often quietly referred to the time when she should "be gone." The attack of illness under which she sank was short. Near its close, in speaking to some kind and sympathizing friends who called to see her, she used the brief expressions, full of meaning, "all is well with me."

ELIZABETH STRANGMAN, 77 3mo. 31 1854  
*Waterford.* An Elder. Widow of William Strangman.

HANNAH STRETCH, *Worcester.* 61 4mo. 23 1854  
 TOBIAS WALKER STURGE, 53 11mo. 8 1853  
*Leatherhead, Dorking.*

HANNAH STURGE, *Gloucester.* 68 6mo. 2 1854  
 Wife of Thomas Marshall Sturge.

EMMA SUTCLIFF, *Camberwell.* 18 3mo. 21 1854  
 Daughter of William and Emma Sutcliff.

JOSEPH TANGYE, *Camborne.* 54 3mo. 22 1854

MARMADUKE TATHAM, *Leeds.* 14 6mo. 6 1854  
 Son of Thomas and Maria Tatham.

HANNAH TAYLOR, *Vauxhall,* 54 8mo. 10 1854  
*London.*

- THOMAS THEAKER, *Yeadon*. 65 10mo. 19 1853
- MARY THOMAS, *Falmouth*. 60 10mo. 18 1853
- EDWARD THOMAS, *Bristol*. 59 12mo. 28 1853
- ELIZABETH THOMPSON, 51 9mo. 11 1854  
*Cooladine*. Wife of William Thompson.
- MARY THORNE, *Tottenham*. 77 8mo. 13 1854
- SARAH TILNEY, *Chelmsford*. 68 10mo. 10 1853
- ELEANOR TOLERTON, 23 2mo. 25 1854  
*Dublin*. Daughter of Samuel and Elizabeth Tolerton.
- SARAH TOTHILL, *Staines*. 69 2mo. 12 1854
- RICHARD TOWNSLEY, *Little Marsden*. 69 2mo. 18 1854
- JOHN SMITH TUKE, *Bradford*. 12 10mo. 17 1853  
 Son of Daniel and Mary Ann Tuke.
- ELIZABETH TURNER, *Walker-ville, near Adelaide, South Australia*. 50 1mo. 23 1853  
 Widow of Thomas Turner.
- BENJAMIN TURNER, *Liverpool*. 11 6mo. 3 1854  
 Son of William and Mary Turner.
- VILLIAM TWEEDY, *Truro*. 88 3mo. 21 1854  
 An Elder.
- JOHN GURNEY TYLER, *Reading*. 3 5mo. 4 1854  
 Son of James and Ellen Tyler.
- JOHN TYLER, *Reading*. 60 9mo. 22 1854
- THOMAS WADDINGTON, *Manchester*. 37 7mo. 8 1854

HANNAH WALKER, *Working-* 32 3mo. 19 1854  
*ton.* Daughter of Peter Walker.

Through a long period of bodily affliction in early life, this dear friend was preserved, in an instructive degree, in patience and resignation; and the gentleness and meekness of her spirit endeared her to those around her.

In the early part of 1851, symptoms of pulmonary consumption began to appear, which made slow, but gradual progress, until the close of her life.

During the course of her illness, she was, through Divine Grace, often brought into conflict under a sense of her short-comings, and was made sensible that she had nothing of her own to trust to, but that it was only through the free mercy of God in Christ Jesus, that she could hope for salvation. One day, she said, "O what is this world when laid upon a bed of sickness, what would ten thousand worlds be to me now! how could I support this great weakness, if there was not help underneath! but we cannot come until the Lord draw us, for of ourselves we can do nothing."

Eleventh month, 25th, 1852, she said, "I have spent a very pleasant day, I believe all my sins are forgiven me! O! what must I have done if my

dear Saviour had not died for me ; now I believe, if I be taken soon, I shall be admitted to dwell with Him for ever." At another time, "How plain the Scriptures are to me now, but we must be born again before we can see as I now do ; I have had many sweet Scripture passages in my remembrance lately ; what a nice chapter sister Jane has read about redemption."

At another time, when her mother was assisting her to bed, she looked up with a smile, and said, "My dear mother, I used to think that I might be spared to wait upon thee when thou might be laid upon a bed of sickness, but the Lord has ordered it otherwise ; and it must be a consolation to thee to know that we are taken in mercy, to dwell for ever in Heaven."

First month, 22nd, 1853, she said, "I have suffered much to day from desertion, but I often feel wonderfully supported ; we must be born again before we can be saved ; yes, we must be born of the Spirit, before we can see things as I now see ; and I am thankful that the Lord has spared me to see them, for he has said that nothing unholy shall enter into his rest."

Third month, 16th, 1854. It was observed that her life was near its close ; she pleasantly said, "All doubts are now removed, death has lost its

sting." During the day, she frequently supplicated that her patience might hold out until the end; at one time, she was heard to say "Come, Lord Jesus, come quickly, and receive my spirit into thy holy kingdom."

In this state she remained, patiently waiting until the summons came for her spirit to quit its frail tenement.

BETTY WALKER, *Leeds*. 49 4mo. 15 1854

Wife of Thomas Walker.

ELIZABETH WALKER, *Rawden*. 29 5mo. 16 1854

Daughter of John Walker.

JOHN WALLIS, *London*. 68 10mo. 3 1853

RICHARD WALLIS, *Basingstoke*. 66 10mo. 15 1853

WILLIAM WALPOLE, *Ashbrook*. 71 12mo. 5 1853  
An Elder.

JANE WARING, *Dublin*. 65 11mo. 25 1853

JANE WARING, *Clontarf, near Dublin*. 22 6mo. 10 1854  
Daughter of John and Sarah Waring.

HANNAH B. WARNER, *Bristol*. 68 8mo. 10 1854

Wife of Henry Warner.

HANNAH WASPE, *Woodbridge*. 56 4mo. 22 1854

Aware, from the first development of her illness, that there could be no hope of ultimate recovery, she earnestly desired to attain perfect resignation to the Divine will. A delicate state



of health had for some years led her into the love of retirement, in which, having in some measure become weaned from the world, she had been made sensible of her transgressions and shortcomings as a fallen creature and a sinner; and she was brought to seek refuge in the mercy and love of the Saviour, in whose precious promises she found the support her fainting soul required.

By daily and close study of the Holy Scriptures, her mind was gradually opened to see and admire the beautiful simplicity of the Gospel, and its adaptation to the wants of the repentant sinner; and feeling her own inability to bring anything worthy of acceptance, it seemed required of her only to lie low in deep humility, and *accept* at the Saviour's hand the "exceeding great and precious promises," so freely given to all who believe on Him. Having been brought into this state, her faith was strengthened; all doubts and fears were removed, except the fear of dishonouring her Lord through unbelief.

During several months of bodily suffering and confinement to her chamber, she was favoured to maintain unwearied patience, while her gentleness and love endeared her to all around her. Gratitude for the many mercies by which she felt herself surrounded, and for the tender dealings of



the Lord towards her, was ever a prominent subject, when able to converse with her friends; lamenting her inability to count up her blessings, and occasionally adding—"If I could declare and speak of them, as said the Psalmist, they are more than can be numbered."

As the close drew nigh, it was sweet to witness the holy calm and quiet trustfulness that overspread her mind; under the influence of which she loved to contemplate the peacefulness of a resigned will, and to speak of "the green pastures," in which it was given her to believe she should be permitted to "walk with the followers of the Lamb." After a period of severe pain and restlessness, she became sensible of the near approach of death; but being unable to breathe in a recumbent posture, continued to sit in an easy chair, listening to portions of Scripture and hymns which she wished to have read to her. A few short sentences, uttered at intervals, still showed the clearness of her mind, and the hope that sustained her. The last words which she feebly pronounced were, "O! *the light, the glorious light*;" and in a few minutes the gentle spirit ascended to its heavenly mansion.

LUCY WATERFALL, *Sheffield*. 32 10mo. 23 1853

Wife of Wilson Waterfall.

She was the daughter of Isaac and Eliza Clark, and was born at Colchester, on the 28th of Third month, 1822.

In 1828 her parents removed to Ireland, to superintend the Provincial School, at Mountmelick; and whilst residing there, she was deprived by death of the tender care of her beloved mother, when she was only about seven years old.

At the age of twelve she was placed at Ackworth School, where the amiability of her disposition, and her excellent natural abilities, caused her to be generally beloved. She always looked back to this period of her life with much satisfaction.

After leaving school, her lively temperament, the great buoyancy of her spirits, something of the pride of intellect, and the flattering notice she received from many, combined to withdraw her from that watchfulness and humility in which alone there is safety; and yielding to the temptations of her soul's enemy, she deviated from the path of true Christian simplicity, and indulged in some of those vanities and follies which abound in the world, and to which youth is naturally prone; and there is reason to fear, that about this time she was rather unsettled in her religious principles.

In the twentieth year of her age she removed to

Pontefract, to reside with her aged grandmother. This event must be regarded as one of those merciful providences which, unseen by us, are ordered by Him who appoints the bounds of our habitations: for here, through the ministry of one of the Lord's messengers, who was led under the constraining influence of Gospel love to visit that small meeting, she was arrested in her downward course, and her feet were led into the way of peace.

Doubtless the fallow ground of her heart had been previously prepared in secret, by the Great Husbandman, for the reception of the good seed which was then sown; and thus the preaching of the word, being mixed with faith in the hearer, became effectual to her establishment in the truth as it is in Jesus. She was brought to see herself as a sinner in the sight of God, and to acknowledge with the woman of Samaria, that all things that ever she had done were exhibited to her in their true colours. Convinced of sin, she was enabled to look to Jesus as her Saviour and Redeemer, and brought to the acknowledgment that, "there is no other name given under Heaven amongst men, whereby we may be saved."

No record has been discovered of what she passed through at this time, under the purifying

baptisms of the Holy Ghost and of fire ; but in one of her letters to her father, she expressed her belief, that a merciful God had pardoned her past transgressions, for Jesus' sake.

From this time forward, there was a manifest change in her conduct and deportment ; and the "faithful saying," that "they which have believed in God should be careful to maintain good works," became to her of personal, practical importance.

After her removal to Leeds in 1846, on her marriage with Wilson Waterfall, she was subject to frequent attacks of illness, which repeatedly assumed a pulmonary character.

During an attack of this nature, in the winter of 1849—50, from which there appeared at one time but little expectation of recovery, she was favoured to feel the Good Physician very near ; and she rose from the bed of sickness with a renewed sense of the lovingkindness of Him who remembered her in her low estate, and saw fit again for a short time to restore her to her family and friends. It was evidently her desire, in returning to active life, more faithfully to serve Him, of whose love and favour she had been made so largely to partake.

Early in 1851, she removed with her husband and family to Sheffield, where she resided during

the remainder of her life. Towards the close of 1852, shortly after the birth of her third child, she caught a severe cold, which gradually increased; and as spring advanced, the complaint settled on her lungs, and excited the serious apprehension of her friends. After having, by the advice of her medical attendant, stayed a few weeks at the sea-side, she returned home without receiving any apparent benefit; and from that time her strength slowly but steadily declined, though she was not confined to her bed till within a fortnight of her decease.

Her mind was very gradually prepared for the approaching change. He whose fan is in his hand, and who will thoroughly purge the floor of the heart, that He may gather the pure wheat into the heavenly garner, brought her to a still deeper sense of her condition in His divine sight; and gave her more strongly to feel the necessity of the washing of regeneration, and those renewings of the Holy Ghost which are shed on us abundantly through Jesus Christ our Saviour. On one occasion she expressed, that she felt the need of coming to Jesus, and lying at the foot of the cross, and her belief that she would not be cast out.

To a friend who made some remark on the

trying nature of the weakness under which she laboured, she said she longed to be gone, if it were the will of her Heavenly Father, where no more sin, no more suffering would be known ; all her sufferings would be as nothing, if she were favoured to find acceptance.

On another occasion, addressing her husband, she spoke of her increased weakness, and the absence of any very strong feelings as to her own fitness for the awful change that awaited her, and of the generally low state of her mind in a religious sense ; observing, that she had felt it difficult to realize the blessedness of the heavenly state, of which she believed she now had some conception. She alluded to the goodness of her Heavenly Father in having so graciously dealt with her, in gradually weaning her from earth and its attractions, and creating a willingness to leave all. She dwelt with much feeling on the mercy which overlooked all that was past, and gave assurance of hope for the future, and of the fulness of peace that she then felt and enjoyed. She expressed herself strongly, and with tears, as to her own unworthiness and many short-comings, and grounded her confidence of future joy wholly on the mercy of God in Jesus Christ, our all-sufficient sacrifice and atonement. At a later period, she complained



of her insensibility to good, and expressed, with anxious concern, the hope that she was not deceiving herself. She spoke of the enemy being at hand, with suggestions to disturb her peace; but remarked, that she felt her Saviour was near also, and that she was enabled to exercise a quiet, peaceful trust in Him.

On the morning of Seventh-day, the 22nd of Tenth month, she appeared decidedly worse, but revived a little in the afternoon; a disturbed night succeeded, and about two o'clock the following morning the solemn close appeared near. On the arrival of her medical attendant, he pronounced her to be in a dying state, and told her she would soon be happy; she evidently received the intelligence as tidings of joy. A heavenly expression settled upon her countenance; she gave suitable advice to the nurse who attended her, and embraced her husband with expressions of the tenderest affection. Shortly after, addressing him, she enquired, "Is He coming?" In answer to the query, "Who, my dear?" she replied, "My Lord." On being answered, "Yes, my love, He is coming," she extended her arms, as if to embrace Him; and thus peacefully, and almost imperceptibly, the purified spirit quitted its earthly



tabernacle, to enter, through redeeming mercy, into everlasting rest.

HANNAH WATKINS, *Byfield*. 67 12mo. 14 1853

Wife of Edward Watkins.

JOSEPH WATKINS, *Byfield*. 67 2mo. 27 1854

WILLIAM WEBSTER, *Stor-* 52 7mo 20 1854

*thwaite, near York.*

THOMAS WELLS, *London*. 46 7mo. 14 1854

CATHERINE WERE, *Welling-* 73 2mo. 25 1854

*ton.*

JOHN WHEATLEY, *York*. 64 12mo. 15 1853

REBECCA WHEELER, *Wool-* 40 7mo. 15 1854

*dale.* Widow of Charles Wheeler.

SAMUEL WHITE, *Clonmel*. 23 10mo. 15 1853

Son of William White.

JOHN WHITING, *Hitchin*. 76 10mo. 21 1853

An Elder.

MARY WHITTEN, *Clonmel*. 68 4mo. 22 1854

SARAH ELIZABETH WIGHAM, 20 8mo. 31 1854

*Edinburgh.* Daughter of John and Sarah Wigham.

MARY WILLIAMS, *Austell*. 64 3mo. 9 1854

Wife of William Williams.

HANNAH WILLMORE, *Leigh-* 56 4mo. 14 1854

*ton Buzzard.* Wife of Benjamin Willmore.

HANNAH WRIGHT WILLMORE, 23 7mo. 30 1854

*Leighton Buzzard.* Daughter of Benjamin Willmore.

SUSANNA WILSON, *Kendal.* 81 1mo. 13 1854

HUMPHREY WILSON, 81 1mo. 24 1854

*Aysgarth.*

THOMAS WILSON, *Stansted.* 76 6mo. 12 1854

MARY WILSON, *Hull.* 31 8mo. 18 1854

Daughter of John and Ann Wilson.

MARIA WOMERSLEY, *Clapham* 74 9mo. 22 1854

*Common.* Widow of Isaac Womersley.

RICHARD WORMALL, 61 10mo. 2 1853

*Huddersfield.*

GRACE WORMALL, 80 10mo. 18 1853

*Lothersdale.*

ARTHUR WRATHALL, *Hud-* 3 2mo. 13 1854

*dersfield.* Son of William Wrathall.

DAVID WRIGHT, *Kettering.* 34 5mo. 7 1854

EDWARD WRIGHT, *Sudbury.* 46 6mo. 20 1854

ELIZABETH YEARDLEY, *Roch-* 80 7mo. 6 1854

*dale.* Widow of Thomas Yeardley.

*INFANTS whose names are not inserted.*

Under one month ... Boys 4 ... Girls 3

From one to three months... do. 2 ... do. 4

From three to six months ... do. 3 ... do. 0

From six to twelve months.. do. 2 ... do. 2

*Names not reported last Year.*

SARAH BINNS, <i>Halifax.</i>	78	9mo.	5	1853
ANN BOWDEN, <i>Liskeard.</i>	80	2mo.	27	1853
CAROLINE ELIZABETH BURNE, <i>Ballinderry.</i> Daughter	17	9mo.	12	1853
of Joseph and Abigail Burne.				
RACHEL FRY, <i>Bristol.</i>	52	2mo.	27	1853
Wife of Richard Fry.				
ISAAC GOAD, <i>Ulverstone.</i>	69	5mo.	9	1853
EBENEZER LISTER, <i>Man-</i>	76	9mo.	1	1853
<i>ningham.</i>				
HANNAH RAWLINGS,	67	6mo.	3	1853
<i>Hoxton.</i> Wife of John Rawlings.				
ELIZA ANNA SALOME,		3mo.	5	1853
<i>Sidcot.</i>				
CLARISSA TAYLOR, <i>Clifton.</i>	80	2mo.	17	1853

# TABLE.

*Shewing the Deaths, at different Ages, in the Society of Friends in Great Britain and Ireland, during the years 1851—52, 1852—53, and 1853—54.*

AGE.	YEAR 1851—52.			YEAR 1852—53.			YEAR 1853—54.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
Under 1 year * .....	10	5	15	13	8	21	11	9	20
Under 5 years .....	18	12	30	18	13	31	16	15	31
From 5 to 10 " .....	5	7	12	4	2	6	3	7	10
" 10 to 15 " .....	4	7	11	5	6	11	7	7	14
" 15 to 20 " .....	7	4	11	5	3	8	1	6	7
" 20 to 30 " .....	10	23	33	7	10	17	11	16	27
" 30 to 40 " .....	4	19	23	8	8	16	9	20	29
" 40 to 50 " .....	9	13	22	7	14	21	9	11	20
" 50 to 60 " .....	10	22	32	16	14	30	14	27	41
" 60 to 70 " .....	28	29	57	26	34	60	38	32	70
" 70 to 80 " .....	25	46	71	20	46	66	35	54	89
" 80 to 90 " .....	16	41	57	13	24	37	13	21	34
" 90 to 100 " .....	1	2	3	1	6	8	1	1	2
All Ages.....	137	225	362	131	180	311	157	217	374

\* The numbers in this series are included in the next, "under 5 years."

Average age in 1851—52, 52 years, 11 months, 1½ day.

Average age in 1852—53, 53 years, 1 month, and 3 days.

Average age in 1853—54, 52 years, 8 months, 10 days.

## JUDITH TEMPLEMAN,

*Whose death was noticed in the Annual Monitor  
for 1853.*

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"How are thy servants blest, O Lord;  
How sure is their defence!  
Eternal Wisdom is their guide;  
Their help, Omnipotence."

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THE truth of this was abundantly experienced by Judith Templeman, who, in her quiet walk through life, was enabled to adorn the doctrine she professed, and to magnify the grace of which she had been a willing and thankful partaker.

She was born at Bradninch, a village in the eastern part of Devonshire, on the 27th of Sixth Month, 1771. Her parents, Edward and Thomasin Hill, were members of the "Church of England,"—poor, but honest and industrious. Thomasin Hill was religiously inclined, and very contented in the station of life in which she was placed; often saying, when they had a frugal meal, that the Lord's blessing could enrich it. It was not likely that the scanty means which E. Hill was able to provide for his large young

family, allowed much to be spent on education. Judith was one of the younger children, and after having been early taught to read, she was employed in spinning, by which she earned a trifle to aid the family expenses.

On one occasion, she begged her parents to allow her to remain longer at school, that she might learn to write as well as to read ; but her mother replied, “ we are poor people, Judith, we can’t afford to keep thee at school ;” and so the poor child patiently and properly submitted to the wishes of her parents, and laboured steadily at home. Soon afterwards, the thought occurred to her, that she might earn enough, by working longer hours, to pay for her own education in writing. This plan was soon satisfactorily adopted, and writing was added to her former acquirements.

When about seventeen years of age, Judith Hill went into service, taking the place of hardest work in a respectable house, where four other servants were kept. Here she had much to bear, but she endured it patiently ; and had great satisfaction in endeavouring quietly to do her duty, knowing too, that very few young persons are hurt by hard work. Her mistress was one of discernment, and soon promoted her ; and on

discovering that her faithful young servant could *write* as well as read, she said to her, one day, "Judith, I am going to London soon, and shall write to you my instructions. I shall want you to write to me, for I shall regard you as my superintendent." The confidence thus reposed in her by her mistress was not misplaced; and Judith Hill remained for several years in this situation, respectable and respected,—receiving good wages for her services, which were highly appreciated,—but spending on dress nearly all she earned.

Time rolled away, and on the 4th of Fourth Month, 1794, she was married to William Templeman, an industrious, but poor farm labourer; and when they settled down as man and wife, they had nine shillings and sixpence between them. Now Judith saw that she had done foolishly in spending so lavishly on dress, and at once commenced a prudent and economical course.

She had always been strictly moral and correct in her conduct, according to worldly ideas; but she was still a stranger to that peace which passeth all understanding,—she did not feel reconciled to God by Jesus Christ. Her sails were set for the voyage of life, but a gloom pervaded her course; clouds and darkness seemed round about her; and



she did not then know that her heavenly Father maketh the clouds his chariot, and walketh on the wings of the wind.

At times, she was assailed by fears of eternal perdition, as if she could not be saved, because she was ignorant, and, from various causes, deprived of the religious privileges which others enjoyed. From this state of deep despondency she was relieved by reading the prayer of our holy Redeemer ; and the words—"neither pray I for these alone, but for them also that shall believe on me through their word," came with such solemnity, power, and sweetness to her heart, as dispelled for ever the mists of gloom and despondency.

She read her Bible much, and with profit, though her husband discouraged the practice, from the mistaken belief that her mind was weakened rather than strengthened by thus drawing nigh unto God. But she persevered, and that too, under circumstances which would have discouraged many, as at this time she kept a public house, by way of helping her husband to maintain a large and increasing family.

One day, whilst standing at the door of her inn, a sergeant came up to her and enquired if she were the mistress of that house ; on replying

in the affirmative, the sergeant added, "in fifteen minutes you will have twenty-one soldiers billeted on you;" no very pleasant tidings for a struggling woman, who preferred a life of peace and quiet to the turmoil and strife of such companions. She turned to the Strong for help, and proved, as others have done, that "as for God, his way is perfect. He is a buckler to all those that trust in Him." And with a calm and strengthened soul, she replied to the sergeant, "I hope I shall be able to do what is right." These soldiers were weary and chafed in their spirits; they had been proceeding by forced marches to Exeter to quell some tumult, when orders were given to march back again, just as they had reached the city; this vexed the men, and they were difficult to please, as well as tired; but by kindness, firmness, and good arrangements, Judith Templeman soon found that her influence was sufficient to maintain discipline without coercion; and during the several days the soldiers were quartered there, they were orderly and well conducted.

A simple and apparently unimportant circumstance produced, unexpectedly, a great effect on the mind of Judith Templeman. A member of the Society of Friends, who had resided at or near Bradninch, was about to leave; and when the

house was cleared, a quantity of papers were swept into the street. Amongst them was an old Yearly Meeting Epistle, which came into the hands of Judith Templeman. She read it with interest, and found that it contained much that was instructive, excellent, and new. She was particularly struck with the advice given on the subject of avoiding the use of smuggled goods. This appeared strange to her, for she knew that many respectable persons, and even clergymen and magistrates in her neighbourhood, were not particular about buying smuggled goods, but here was a sect that prohibited its members from using or dealing in such articles. A sect too, that she often heard spoken against !

She was now led to examine the tenets and practices of Friends, and the more she examined, the better was she satisfied, that their principles and practices accord with the Scriptures.

Two Friends called at the King's Arms Inn, and left some tracts explanatory of their principles, which tended to deepen the impression made on the mind of Judith Templeman, who soon felt that it would be right for her to attend a Friends' meeting for worship. This requirement, however, was very much opposed to her natural will, and it was not until she had suffered much in a serious

illness, that she was made willing to submit. One day, after much mental conflict on the subject, she walked to Collompton, a distance of two miles, and, with a trembling heart, lifted the latch of the door of the Friends' meeting-house; but great was her distress to find that, after having made this effort, no Friends were assembled there on that day, the meeting being held elsewhere.

This so much discouraged Judith Templeman that she felt as though she could make no further effort, and she stifled conviction until she was again brought low, and then felt that if raised up, she must again make an effort to assemble for worship with this section of the Christian Church.

One morning she rose early, left a young child in bed, and started from Bradninch to walk to Exeter, a distance of nine miles, with a piece of bread in her pocket, and reached the Friends' meeting-house in that city, soon after the usual hour for assembling. On entering the house and taking her seat, she had such a flow of peace in her soul, such Divine consolation, that she felt satisfied with favour, and full of the blessing of the Lord. This meeting was held in silence, and had the effect of convincing her, that "they that wait on the Lord shall renew their strength."

In fact she was convinced, at this silent meeting;

of the principles of Friends regarding the worship of the Father in spirit and in truth, of which our Redeemer spoke to the woman at the well of Sychar. Some years afterwards, Judith Templeman became a member of the religious Society of Friends, and continued in fellowship with that Society until her decease, which took place at Bradninch, on the 6th of Second Month, 1852, in the Eighty-first year of her age.

She highly valued the privilege of membership and gave proof of her faithfulness to her Lord, and stedfastness to her principles as a Friend, by her zeal in attending meetings for worship; to accomplish which, she passed through many difficulties, particularly in the early part of her connexion with the Society, at which period, she was not in circumstances to bear the expense of riding to meeting, and therefore she often walked from Bradninch to Exeter and back, and this too, in inclement weather.

In her case we see as in many others, that the difficulty of attending a distant meeting, increased her desire to join with her friends in public worship. May those who are able to meet regularly, and without difficulty, be stimulated by this example, to regard the attendance of meetings as a duty as well as a privilege, and may they be earnest

in spirit while they present their bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service.

Among her papers were found a few memoranda, written on scraps of paper, from which survivors may derive instruction.

Third month, 17th, 1829. " Musing closely on what is past, present, and to come, I see a great deal to do, and little strength to do it. Surely in this poor state, it is high time to be very much concerned, where to look for help, for from experience I can say, 'vain is the help of man.' And I am led to believe the time is near, when every one, both high and low, rich and poor, will have enough to do to help themselves; and from these feelings, I hope, through mercy, I shall be favoured to know the right way, and in true humility, smite upon my breast, and say, 'God be merciful to me a sinner!'"

Fifth month, 1830, her remarks on the ministry are as follows:

" I believe true Gospel ministry is free; Christ, whilst on earth, commissioned those he sent to preach the Gospel, with this charge, 'freely ye have received, freely give,' and *that* I own. And I am fully persuaded, that a minister of Christ must walk as He walked."



Again she writes on unity. "Under crosses and trials, may I feel love and pity, and wish well to every soul in the world ; if we dwell in Love, we dwell in God, then we shall have true peace, and be displeased with nothing but the evil that stirs in our own hearts."

Her care that love might prevail among her children, is shewn by the following memorandum.

"My dear children, let brotherly love continue, and let your conversation be without covetousness, and be content with such things as ye have. For we brought nothing into this world, and it is certain we can carry nothing out."

These remarks we believe to be genuine, and truly expressive of her desires and feelings.

Industry, frugality, and integrity, had marked her life ; in childhood, she had struggled hard for a maintenance, and as life advanced, she had laboured diligently to bring up a large family respectably, as well as aided in the support of an aged father ; but when a competence was gained, she gladly withdrew from the active duties of a village Inn, and lived for many years a widow at Bradninch, on the means she had been enabled to provide.

A friend, who knew her well, in writing of her close, says, "She continued in a very comfortable



frame of mind, and manifested the liveliness of her religious feelings, by her affectionate counsel to her children, and to some others who came to see her, the day before she died."

Her son writes of her thus: "She would sometimes say, 'I have thought I could speak much about religion, but I now see I am nothing of myself, and have nothing to trust to but the merits of my Redeemer.' She wished all her children to read and study the Holy Scriptures, and to cast all their care upon God, saying, 'I feel the Lord's mercy now;' this she spoke about two hours before her death."

FROM

## UPHAM'S "LIFE OF FAITH."

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THERE is probably no reading, which gives more pain to the truly benevolent and Christian mind, than that which has relation to religious controversy; the humiliating story of the alienations, the mutual attacks and persecutions of religious sects. Men, to whom a candid judgment cannot well refuse the attributes of sincerity and piety, have regarded each other with a degree of distrust and jealousy, which it would be difficult to explain consistently with the principles and claims of religion. If this state of things had ended in distrust, it would have been more tolerable; but it proceeds oftentimes from distrust to hatred, from want of sympathy to positive and aggressive alienation; and does not terminate, till it leads its victims to the rack, the prison, and the place of execution.

We are aware that the state of things, to which we have referred, has sometimes been ascribed to the Christian religion. And we are willing to

concede to those, who make this unfavorable suggestion, that a man who is entirely destitute of religion, cannot be expected to contend for religion. To him it is a matter of great indifference, whether the cause of Christ rises or falls, whether error is prostrated or is triumphant. But place religion in the heart, and though it be but the beginning of religion, the "grain of mustard seed," it is a necessary result, that this indifference will be changed into watchfulness and solicitude. The person, who is the subject of Christian grace, though in a small degree, knows the difference between religion and irreligion; between a regard to God's glory and neglect of it; and between the important results, to which they respectively give rise. To be indifferent, therefore, is impossible. But it does not follow, and it ought not to follow, that, because he ceases to be indifferent, he must, therefore, be distrustful, passionate, and cruel. Such a conclusion would be an instance of what logicians call the *FALLACIA ACCIDENTIS*, too gross to impose upon any mind that is capable of perceiving the relations of ideas. We entirely discard the inference that these things are the result of religion. It is true, they are incidentally connected with religion, but are not its *results*. Strictly and truly, they are

the results of that, still remaining in the heart, which is *not religion*. They are the results of those parts of man's nature, which religion has not yet been able to overcome and subdue. So that the difficulty is not with his religion; but with the small degree of it.

And accordingly we proceed to say, that the spirit of controversy will cease in proportion as holiness advances; not because there will be less love for the truth, but because there will be more faith in God. The man of a small degree of faith loves the church undoubtedly, and the interests of the church; but he fears that it will one day fall under the attacks of its adversaries. The man of strong faith loves the church; but he believes that the church is safe, because God is its protector. The man of little faith loves the truth, but he is jealous and pained at every variation from it; the man of strong faith loves the truth equally well, but having confidence in the power of the truth to make its own cause good, he has less anxiety, while he has equal affliction. The man of little faith is a fearful, and, to some extent, a selfish man; and these mental traits naturally react upon and exaggerate his distrust of others. The man of strong faith is necessarily courageous and generous, and has every disposition, there-

fore, to give even his enemies what is justly their due. The man of little faith, not being able to see far, resorts to what is visible and tangible, to human instrumentality mingled up, as it generally is, with human passion. The man of strong faith relies with confidence upon what is unseen; and conscientiously rejects all movement, all instrumentality which has not God for its author.

The results are obvious. History has declared them. On the one hand, we see distrust, jealousy, evil surmise, evil speaking, persecution, imprisonment, and death. The earth has been covered with Christian blood shed by the hands of Christians, simply because they have not been such Christians as they should have been, but were men of little faith. It was not because they had religion, but because they had not enough of religion; not because they had faith, but because they wanted more faith. On the other hand, strong faith, by a natural and unalterable law, gives origin to strong love; that love which, in the language of the Apostle, "suffereth long and is kind, envieth not, is not easily provoked, thinketh no evil, beareth all things, believeth all things, hopeth all things, endureth all things." Such faith, resulting in such love, does not give rise to contention, but terminates it. It hushes

the voice of suspicion and unkindness ; it breaks the chain of the prisoner, and quenches the fire of the stake.

The time has arrived in God's providence, when good men, in the increase of their faith, begin to see the propriety of imitating the example of the Saviour, and of sitting down, in the spirit of benevolence and sympathy, even with the "publican and the sinner." Not on the ground of a common character, but on the ground of a common humanity ; not because the sin is not hateful, but because the sinner is an object worthy to be saved. The experiment has been tried of making Christians by separating Christianity from humanity, by means of argument embittered with contempt, by denunciation, by fines, by imprisonment, and by torture ; it has been tried by those who were oftentimes very sincere undoubtedly ; but it has failed as it ought to fail, and as it always will fail. A new era, characterized by a higher confidence in God, has opened upon the world. It is incipient, but it has come. We see but the faint glimmer of the dawn ; but it is rapidly increasing to noon-day effulgence. The unbeliever and the Christian can live under the shield of the same civil constitution, can recognize in each other the rights of conscience, can walk in the



same road, can labour in the same field, can sit at the same table, and can sympathize and aid in their common trials and duties. And we cannot hesitate for a moment to say, that the spirit of forbearance and love, which is beginning to characterize the present age of the world will present in behalf of Christianity its most triumphant argument, and will win more extensive and more glorious trophies to the cross of Christ, than have honoured any previous period.

We would not have it understood, as we suppose it cannot be understood, that we regard it unimportant to maintain and defend the truth. Far from it. The doctrine of faith does not require this. Belief can never rest upon negations; it always has an object; it always implies something believed in. And it is no discredit to any man or any body of men to assert candidly and frankly what it is which they believe. It is their duty to do it. But what we mean to say, is, that the truth itself rejects all defence and supports which are not made in a *true* spirit. It does not need, and it cannot accept any such aid. Every thing, which is not done deliberately, justly, and benevolently, is done *falsely*. Any thing and every thing in human action, which is not prompted by the principle of love and is not



regulated by right, embodies a falsehood. It is not, strictly speaking, a natural falsehood, but it is a moral falsehood. It is not a falsehood in mathematics, but it is a falsehood in life. It has that in it, which is inconsistent with the nature and order of things. And therefore, having the element of death in itself, it communicates disease and death to every thing it touches. There can be no greater or more injurious error than to suppose that the truth requires or desires to be sustained by a false spirit. Love the truth, maintain the truth, propagate it; but *not at the expense of truth itself*, not at the expense of the best and truest elements of man's nature, not at the expense of honour, of Christianity, and of everlasting life. The truth has power; but it is the truth, when sustained and announced by a *true spirit*, which has the *highest* power, the power to overcome all its enemies. It is the truth thus announced and thus supported, which shall harmonize every discordant interest, which shall bring to the true standard every erring intellect, which shall demolish every idol temple, and make every hill and valley vocal with the Saviour's name.

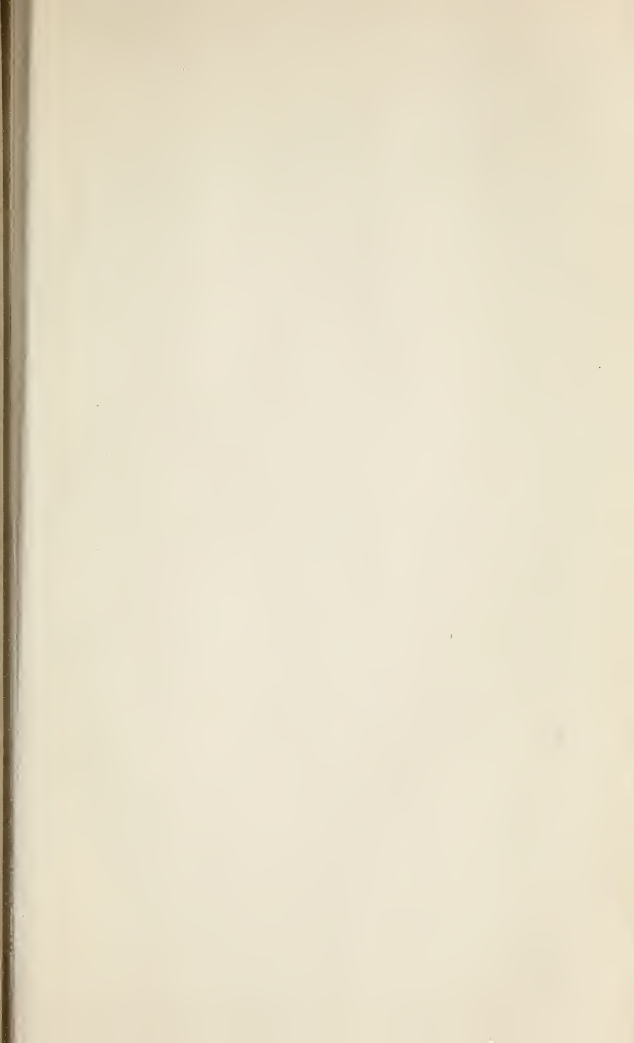
The principles, which are involved in these remarks, apply to other forms of distrust and contention. All jealousy, all contention, all strife

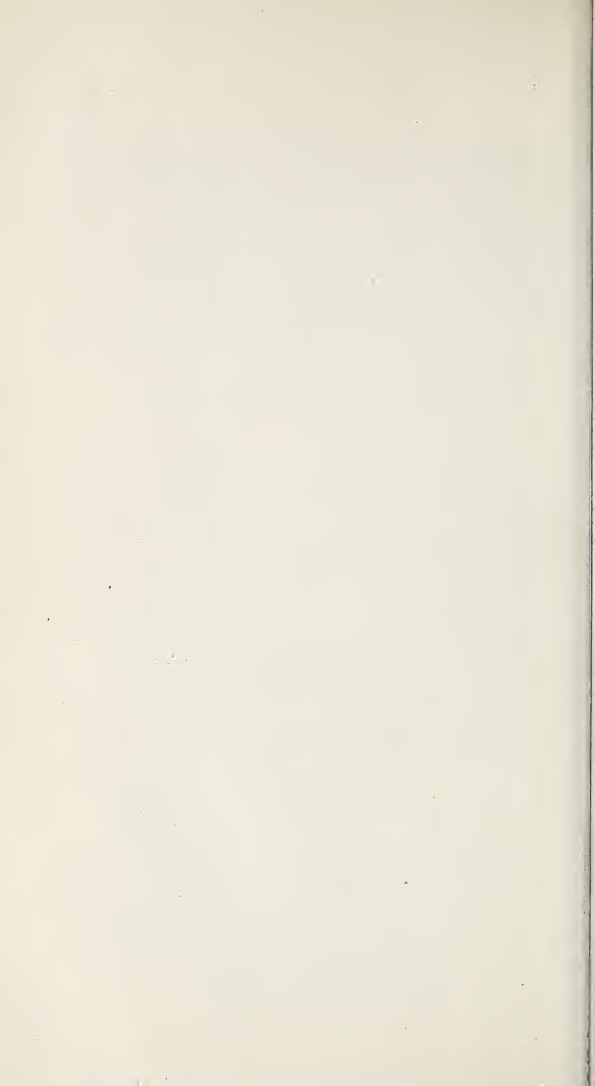
both of individuals and nations will cease, whenever and wherever men have full faith in God. "It is better to trust in the Lord," says the Psalmist, "than to put confidence in man. It is better to trust in the Lord than to put confidence in princes. The Lord is on my side; I will not fear what man can do unto me?"\* When nations have faith, that is to say, when the great mass of the people which compose nations, have faith, such faith as the Gospel of God contemplates, but which has been as yet realized only in part, then wars will cease. "Vengeance is *mine*; I will repay, saith the Lord." The nation that has so much faith in God, as to proclaim itself governed by the principles of justice, of forbearance, forgiveness, and good will, and which, in accordance with this announcement, shall cease to place its chief confidence in battlements and armies, will find itself stronger in the panoply of peace, than other nations in the munitions of war. It will be surrounded by a wall, not made of iron and brass, but stronger than either; which swords cannot pierce, and balls cannot batter down; the mighty rampart of a world's admiration and affection. More than all, it will be surrounded by that invisible and protecting arm, mighty though unseen,

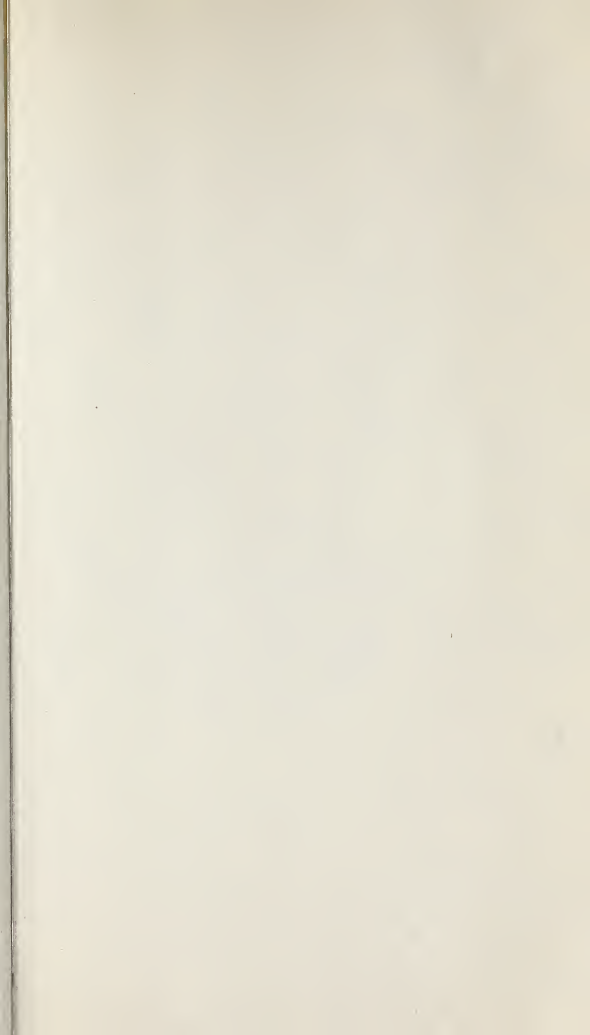
\* Ps. cxviii. 6, 8, 9.

which always follows in the line of God's promises. "Therefore, if thine enemy hunger, feed him ; if he thirst, give him drink." \* "Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you ; that ye may be the children of your Father which is in heaven." †

\* Romans xii. 19, 20. † Mat. v. 44, 45.











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